

EVERY SATURDAY.

PRICE FIVE CENTS.

THE PHILOSOPHICAL JOURNAL

Entered as Second-Class Mail Matter, at the Post-Office in San Francisco, Cal.

Established in 1865. Truth wears no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing. One Dollar a Year.

VOL. 38.

T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, OCTOBER 5, 1901.

1429 Market-st.
Between 10 & 11th-Sts.

No. 40.

WE REAP WHAT WE SOW.

There are loyal hearts and spirits brave,
With souls that are tried and true;
Then give to the world the best you have,
And the same will come back to you.

Give love, and back to your heart will flow
The love that your heart most needs;
Show faith and trust and hearts will show
The faith in your words and deeds.

For life is a mirror in which are shown
The deeds and lives we live;
Then give of our best to every one,
And the world will as freely give.

A. H. HINMAN.

BORDERLAND

Spirits Find Lost Papers.

The seances at 1084 Bush St. are always full of convincing tests, but I was present at one where the phenomena greatly impressed me.

Mrs. Clemmons attended for the first time one of Mr. C. V. Miller's seances last Friday night.

Mr. Miller said a spirit tells me that in this audience there is a person whose name is Clemmons, and who has lost in the past three weeks a package of valuable papers. An elderly gentleman responded: "I am the person, and the statement and name are correct." Immediately from the cabinet came a spirit voice: "If you will come here next Sunday night we will direct you to the place where they are and you will recover them."

On Sunday night he was present and received the following directions from the cabinet: "Go to 512 Sutter St. Go to the top floor and and to the last room in the hall, right side, room 22. There you will find Pat Rooney, who will give you the lost package."

Mr. Miller requested him to at once go to the place to test the message and return as soon as possible.

Mr. Clemmons went, and in about half an hour he returned and said: "It was with much difficulty I found the house, as the number was almost obliterated. I entered this dark, dirty and tumble-down old structure, mounted three flights of stairs, felt my way (for it was almost total darkness) to the end of this hall. Then a man came out of a door on the opposite side and I asked: 'Is there in this hall a man by the name of Pat Rooney?' 'Yes,' he replied, 'in that room in the corner.' I knocked at No. 22, and in a moment the door was opened by an old man, and I asked: 'Is your name Pat Rooney?' 'It is,' he replied. 'Have you at any time in the last three weeks found

a package of papers?' 'Yes,' replied the man. 'What may your name be?' I told him Clemmons. 'That's the name on the papers,' he replied, and went away, returning in a moment with the parcel bearing my name.

Mr. Miller had entered the cabinet, but was impressed to reappear and give the following, which he had received clairvoyantly from Mr. Clemmons. It was to this effect: "The audience, consisting of about 50, will be, no doubt, willing to subscribe their names to what I am about to state, viz: 'We willingly subscribe to the facts above stated, as will others who were present.' S. H. D., J. P. Bogardus (editor of *Figaro*), Capt. Taylor, Lyman H. Clement, Capt. Berry, Dr. Barnett, Robt. Downing (actor), Fisher Ames (lawyer), H. Emery, Dr. Beaumont, E. Paillon.

Royal Superstition.

It will surprise many to learn that superstition has quasi recognition from the British crown. The

coronation chair upon which King Edward will sit when he formally assumes his duties as sovereign, is interesting as having underneath it and constituting a part of it, the old Scotch coronation stone, called "The Stone of Destiny," which tradition says was that on which the patriarch Jacob laid his head on the plains of Luz. It found its way into Spain, then to Ireland and Scotland, and it was removed from Scotland by Edward I. during the war of independence.

The promise was made that it should be returned to Scone, from which it had been taken, but that was never carried out, and the "Stone of Destiny" has formed part of the chair of oak in which every English sovereign has been crowned since the time of Edward I. Special coronation medals were struck when Queen Victoria was crowned, and no doubt the same practice will be followed on the coronation of Edward VII. These are given to peers, members of the House of Commons and to foreign ambassadors, and a certain number of them are scrambled for at West-

minster during the ceremony, an incident which is said to have been one of the most exciting of that memorable day.—*Chicago Chronicle*.

Mediumship of D. D. Home.

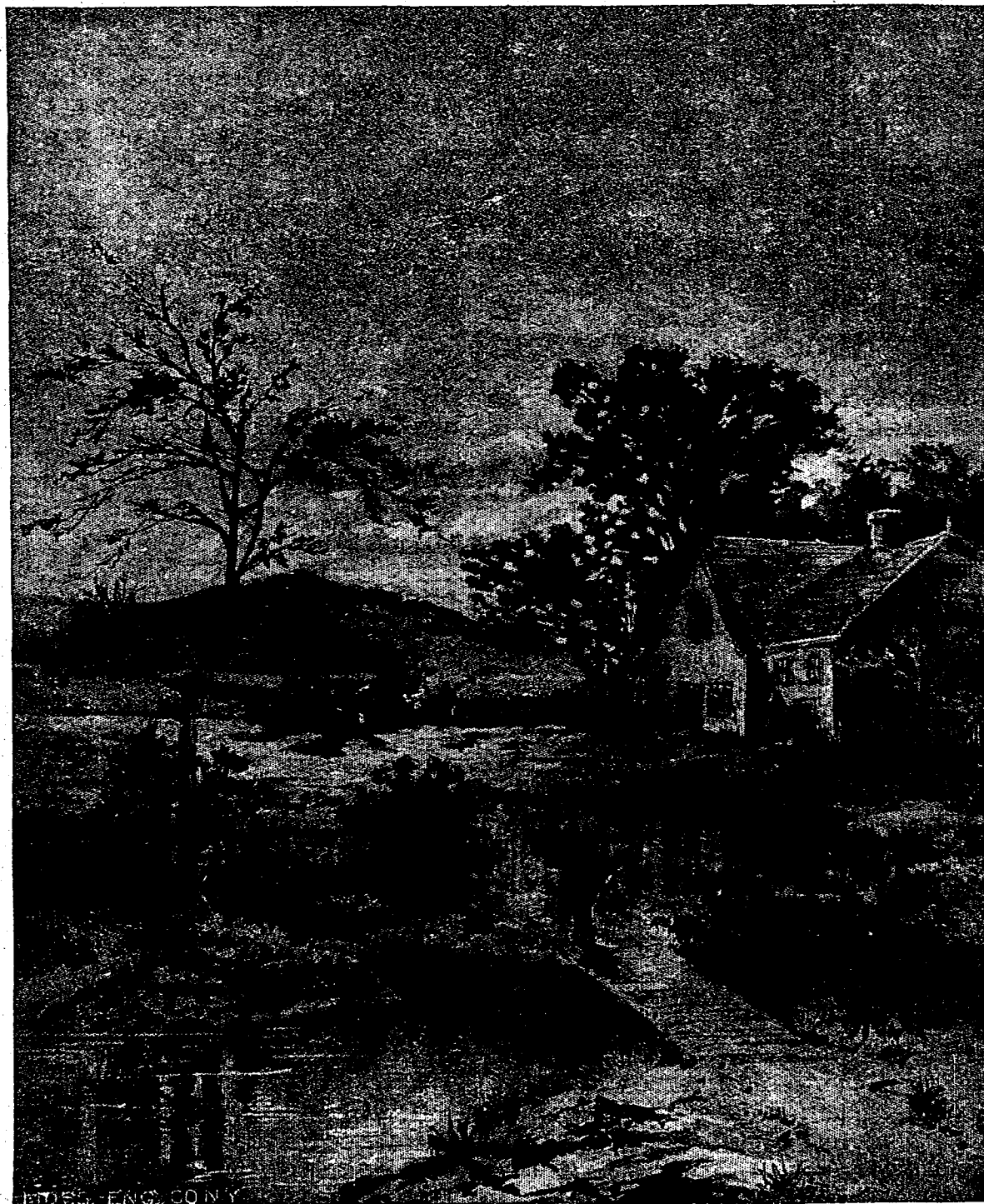
JAMES MARTIN.

A portrait painter in London had a strange psychological experience. Being intimately acquainted with Bulwer Lytton and Chas. Dickens, he, one evening at a social gathering, in their company, related the incidents. They were so extraordinary and interesting that Bulwer Lytton especially, who was known to take great interest in such subjects, strongly requested the artist to put the account in writing. This was accordingly done and the manuscript was handed to Chas. Dickens, who, at the time, was proprietor and editor of *All the Year Round*, and he published it in that periodical in the number dated Oct. 5, 1861, page 36.

Those who are interested and desire to read the story, will find the volume indicated, in the Free Library of San Francisco, in the Bound Periodical Room. The perusal of the story will repay the trouble of looking it up.

D. D. Home was an intimate friend of this artist, their mediumistic affinity drawing them close together, and whenever Home was sojourning in London, he frequently called upon him. A daughter of the painter was long a resident in San Francisco, and the writer of this article was on friendly terms with her and gathered various items of interest in regard to Home. When Home would call and her father happened to be engaged with a sitter at the time, Home would be shown into the reception-room, where the daily papers were always on hand.

Now, Home, like other mortals, had his peculiarities, one of which was a disinclination to be left alone. The daughter referred to, then a young girl, would be sent into the room to keep him company. He would occupy himself in reading one of the papers. When she found him absorbed in some particular item—the situation to her being rather irksome—she would, child-like, take a favorable opportunity of slipping out of the room unobserved. As soon, however, as he noticed her absence he would come into the hall and call for her. She, at times, saw him, while he was reading, suspended in the air some three or four feet over the chair in which he had been sitting. When this incident was told to her friends, they, naturally, said that it was an optical delusion. On the next



Country Scene in England.

Our Telephone. Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month.

W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. Sadie E. Cooke has just received intelligence of the transition of her eldest daughter, Cora, in New York last week. She passed away quite suddenly, and it was an unexpected blow to the family. Her second daughter, Mrs. Maud Moulton, who has been ill for a considerable time and is not expected to recover, is not the one mentioned above. Mrs. Cooke has the sympathy of the entire community in her bereavement. Mrs. Moulton was here on a visit during the Summer of last year, and stayed with her mother seven months, in the endeavor to recover her wonted health and strength. She returned with her husband to Providence, R. I., last October.

Bishop A. Beals of Summerland, Cal., will visit the Pan-American Exposition during September and October and can be found at 146 Morgan St., Buffalo, N. Y.

A Letter of Greeting from Mrs. Dr. C. Stewart, dated St. Louis, Mo. (inadvertently omitted in our last week's report), was received by Pres. Norton and read at the meeting Sunday afternoon, Sept. 8. The letter was received with applause.

Home College.—On Wednesday evening, Oct. 2, there is to be given an entertainment and dance at Mission Opera Hall, Mission St., between 17th and 18th, for the benefit of the Divine Science College Building Fund. A pleasing program has been arranged and orchestra music secured for the dancing. The admission is 25c, and anyone wishing tickets can get them by calling or writing to Home College, 3360 17th St.

Geo. H. Brooks, who was chairman of the Lily Dale camp-meeting during its past successful season, is now at his home in Wheaton, Ill., for a brief rest. He will answer calls to attend funerals, and will make engagements to lecture during the Fall and Winter months. Address him at 114 President St., Wheaton, Ill.

Edward Earle, the popular platform psychist, occupied the rostrum at the A. O. U. W. Hall, Oakland, last Sunday evening. His tests were convincing, broad and clear. He will occupy the same platform next Sunday evening, Sept. 22, at 7:30 o'clock.

C. F. VAN LUEN.

Henry Harrison Brown, editor of *Now*, will receive patients for treatment through Magnetism, Suggestion and Silent Powers, at his parlors, 1423 Market St., San Francisco. Hours, 9 a.m. to 1 p.m. and 5 to 7 p.m. Others by appointment. He also has classes in Suggestion and "The Art of Living," at the same place.

The Lyceum Socials at 305 Larkin St. are discontinued until further notice.

C. H. WADSWORTH.

The Oakland Spiritual Society met at Unity Hall, 856½ Isabella St., on Wednesday, Sept. 11, with a large attendance. Mr. Preston opened the services by an invocation. Mrs. Palinbaum read the poem entitled "Good Angels." Dr. Palinbaum became entranced and gave spirit messages. Mr. Preston closed the meeting with an address on the ministration of the good angels.

DR. A. L. ASTOR.

Mrs. Anna L. Gillespie spent a few days last week with her old friends at Port Huron, Mich., where she formerly occupied the platform for the Spiritualist Society. The Ladies' Aid Society gave a luncheon party in honor of her visit. She also visited her old Society in Fenton, Mich., on Aug. 28. A meeting was held, and Mrs. Gillespie received a very hearty welcome, after which she gave an interesting lecture.

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SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 28, 1901.

{ 1439 Market-st. Between 10 & 11th Sts. } No. 39.

STRIVING.

In this world of ceaseless action,
Constant ebbing to and fro,
All we have is earned by striving
And aspiring as we go.
All the heights we would attain to,
All the good we'd make our own,
We must gain by earnest effort,
For we reap as we have sown.
If we plant in strength and beauty,
Strength and beauty shall we reap;
If we sow in sorrow, sadness,
Then we'll find a cause to weep.
Every cause in its outworking
Will produce a like effect;
Nature's law cannot be altered,
But our path we may select.
So if we'd be bright and happy,
Dauntless, noble—and attain
Some of this world's choicest blessings,
We must strive for what we gain.
—The Free Man.



Haunted House in England.

Some years ago my wife had repeated dreams of a house, the interior arrangements of which she described minutely, although no idea as to its locality was conveyed to her. Subsequently, in the year 1883, I hired for the Autumn from Lady B—a house in the Highlands, with shooting and fishing; my son, who was in Scotland at the time, arranged the matter, neither my wife nor I having seen the place.

When I went (without my wife) to make final arrangements for taking possession, Lady B—was still living in the house, and she told me that if I did not mind she proposed putting me for the night into a bedroom which she herself usually occupied, and which for some time past had been haunted by "a little lady," who continually appeared in it. As I was somewhat skeptical upon such matters, I replied that I should be delighted to make the acquaintance of her visitor, and I accordingly slept in the room, but no such visitor appeared to me.

Subsequently, upon my wife's arrival at the house, she, to her great astonishment, found it to be the counterpart of her dream house, and on inspecting it from hall to attic every detail appeared to correspond.

But on descending again to the hall, she said: "No, this cannot be the house after all, as in my dream there was another suite of rooms on that side, which is missing here." She was at once told that there was such a suite of apartments, not approached from the hall, and on being taken over them

she recognized every room. She, however, said that a bedroom in this suite appeared in her dream to be a sitting-room, and it appeared that this had been the case, but that the arrangement had just been altered.

A day or two after, my wife and I met Lady B—, and I introduced the two ladies to each other, as they had not previously been acquainted. Instantly Lady B—exclaimed: "Why, you are the lady who haunted my bedroom." I have no explanation to offer, nor had my wife during the rest of her life, as to what some might call a remarkable coincidence, and what would be called in the Highlands a case of "second sight."

Certainly my dear wife was the last person in the world to give undue license to her imagination, and further, I can vouch for the fact, and so can other members of my family, that she did undoubtedly describe accurately a house which had some rather remarkable arrangements, and this long before she or any other members of the family were even aware that such

a house really existed.—*London Spectator.*

Spirit Phenomena in Russia.

Gospadin Sambor, in St. Petersburg, Russia, is pronounced a marvelous physical medium even by scientists who have investigated him. As a supreme test, he has just performed, before a critical audience of savants, the feat of tying the "Zollner knot." The newly discovered psychic not only performed the feat, but surpassed it in a marvelous manner.

Twenty persons were present at this performance. Two ends of a piece of string were secured with three seals each to an address card, and this string was hung about the neck of one of the company, when the spectators demanded that the knot be tied at once. The man about whose neck the string was fastened "felt a large hand on his chest executing a circular movement, and a horizontal one," and the deed was done; and at the same moment the table around which

the spectators were seated rose in the air, and the voice of the medium cried: "It is already done."

The origin of the Zollner knot dates back 20 years, to the time when Dr. Zollner, a German savant, in experimenting with a medium, a knot was tied in a piece of string, the two ends of which were fastened securely, and not touched by human hands. The marvelous part of the feats of this medium to the scientists is that he can tie knot after knot under these circumstances, with both his hands held all the time.

After the success of his first seance, another was arranged for. As before, the ends of the string were sealed and placed around the neck of one of those present. Both the medium's hands were held securely, and again he was told to tie the knot under these seemingly impossible conditions.

According to the man who had the string around his neck, this is what happened:

"I felt some one touch my back, my hand, my feet, my watch-chain. Then some individual form pulled the string, and at the same time a childish voice, talking in a whisper, was heard."

As for us, we kept on asking for a knot. Then the voice of the child said distinctly:

"I have made the knot."

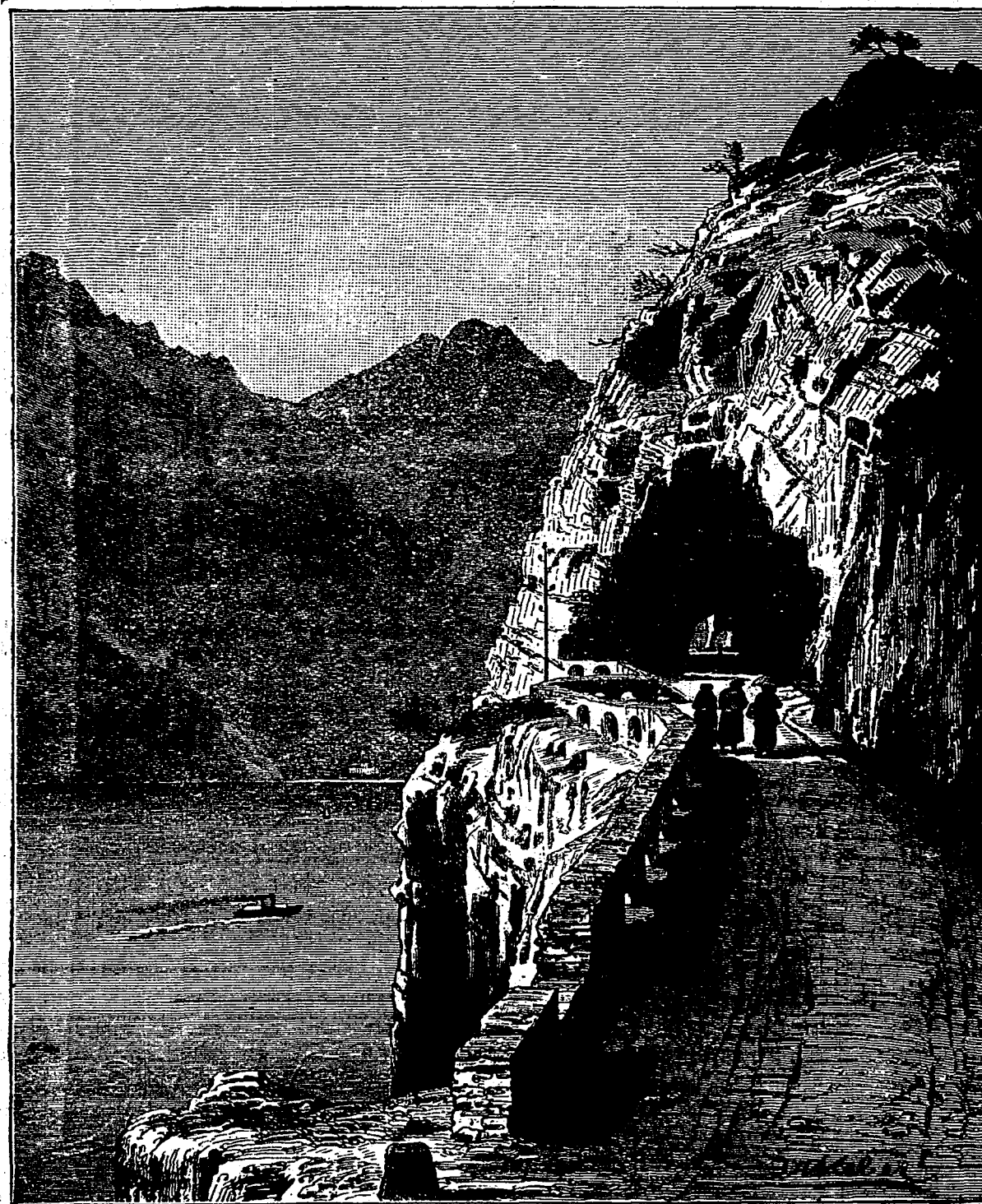
When the lights were turned up, the knot was found. Then a knot was made in a metal ring.

No explanation has been given by any one present of the remarkable power of this medium. He was formerly employed in the telegraphic service in Russia.—*New York Journal.*

Quenching the Spirit.

The reasons why spirits do not frequently manifest themselves in more decisive forms than is done even through recognized mediums, is the fear which their demonstrations occasion, freedom of church-fostered ignorance. In such cases the main effort is not to encourage intelligent communication, but to drive them away. An instance of the way this irrational fear works was given in the Sacramento Bee some weeks ago.

This case occurred among Portuguese people in Freeport, Sacramento county, the "victim" (medium) being Maria Careia, aged 17, recently from Portugal. Up to three weeks before this account was written she is said to have been "perfectly rational" and when not under the "spells" is "gentle and tractable." Residents do not believe the suggestion of the physicians that it is hysteria; and say that they have known similar cases



Rocky Cave Near Lucerne, Switzerland.

in Portugal, and that not until the thing of evil is driven from the young woman by some agency higher than human, will she be her complete self again."

This is the view taken by Joseph Rodgers, who has been a land owner on the Sacramento forty years. He has "seen cases like it in Portugal;" one woman who stayed in the woods six months "had terrific strength during this period and could easily throw three men." He does not believe that spirits are controlling such persons, but that it is the devil.

She speaks with a man's voice, and the control claims to be that of a man who killed another in Portugal twenty years ago, after which the brother of the murdered man killed the murderer and threw the body "over a high place," where it was eaten by the birds and the "spirit was condemned to roam over the world for twenty years," nineteen of which had expired. "During these periods the young woman would have to be held down by main strength," "would return an answer apparently responsive to the remark or question," but "always she would stick to the same story," which "each time she would repeat with unvarying exactness," and each time, too, she would recover with a countenance betraying no sign of recollection of the ordeal to which her physical powers had been subjected. * * * Her brother does not believe she is unbalanced, and he will not surrender his care over to others unless her condition absolutely demands her removal.

He seems to be the only person in the community who is half sensible.

The other persons named as cognizant of the circumstances are Frank Willis, grocer; Manuel Baniel, a member of the Clarksville band; Manuel Domingoes, and Dr. Silva. The last-named diagnosis it as "hysteria, accompanied by a tumor," and seems to be the only believer in that explanation.

All the members of the family are highly respected in the vicinity.

It might be beneficial if some Spiritualists who have the time would write the persons named, including her brother, and call their attention to the beneficent truths of Spiritualism, by acceptance of which, instead of "holding her down," they would simply hear respectfully what the controlling spirit has to say, when, in all probability, the manifestations would be less intense, but more satisfactory. The girl is evidently a superior medium and should be given opportunities to develop along higher lines of manifestation. A. C.

Psychometric Vision.

Camille Flammarion, the eminent French Artronomer, in his book entitled "Lumen, the Story of a Soul," (the English translation of which is now out of print) describes in the *Harbinger of Dawn* some interesting experiences of the Spirit Lumen, which throws some light on the law of psychometric visions of past events. He says:

One of the greatest surprises the spirit "Lumen" met with in the higher life, was, when he found himself upon the star Capella, and looking in the direction of the earth, he beheld the city of Paris, and events there transpiring at the

time of his birth—72 years prior to that date. Still greater was his surprise when he saw himself as an infant. By closely watching the scenes, he was still further astonished to see them change, and to behold himself at the age of six, then at sixteen, and so on, at different periods of his life, until he finally beheld his own funeral.

Approaching some ancient sages, he asked for an explanation of this strange panorama, and was then informed, for the first time, that he was on the star Capella, which shines with a golden light in the Constellation of the Charioteer.

He was then informed that it took the light of the earth 72 years—exactly his own age—to reach this star, but that he had traversed this space with the speed of thought; hence he had arrived there just in time to see the city of Paris at the time of his birth. In other words, events transpiring on the earth are not seen on Capella until 72 years after their occurrence. Concentrating his mind upon the scene, he was unconsciously borne towards it, stopping long enough at certain interesting points to observe the events whose radiations had just reached that point. For instance, half-way to the earth he would behold himself at 36 years of age; half-way from that point to the earth he would see events at his 54th year, and upon reaching the earth he saw his own funeral, which occurred in his 72nd year. Then, as unconsciously as before, he was borne back to the star Capella to get the explanation from the ancient sages.

These radiations, or living pictures—which may be compared to the pictures projected by the animatroscope—which are constantly being thrown off from the earth, "Lumen" calls siderial photographs, and claims that by going to more distant planets he saw the earth being formed, and approaching to nearer planets, he saw every stage of its history, and attempts to correct some errors in our written histories, besides giving a brief outline of what we call prehistoric ages, in a chapter entitled "Reascending the Ages."

These Engines of Power.

Under the title of "An Honest Confession," an Eastern journalist has published the following words, which are vouched for as absolutely genuine:

"There is no such thing as an independent daily press. We are all slaves. You know it and I know it. There is not one of you that dares to express an honest opinion. I am paid \$150 a week for keeping honest opinions out of the paper I am connected with. The man who would be so foolish as to write honest opinions, would soon be out on the street, hunting for another job. The business of the journalist is to distort the truth, to lie out-right; to pervert; to vilify; to fawn at the feet of Mammon, and to sell his country and his race for his daily bread. We are the tools and vassals of rich men behind the scenes. We are intellectual prostitutes, and our talents and our possibilities are all property of other men."

The above was published in 1898. When we reflect that of all the factors in the work of education throughout the civilized world today, none are so powerful as the popular daily paper, the words of the above confession cause the thoughtful man to shudder; the

strong to grow faint-hearted, and the very angels to weep tears of blood while gazing upon the appalling prospect! Is it possible that no longer than three years ago this awful picture was true to life? Let us rather hope that it was overdrawn, and that the closing years of the past century marked the zenith of the powers of darkness in general, and that of a subsidized press in particular. Let us hope that the conscience of intelligent manhood, seeing the unfathomable depth to which the moral ideal in journalism had sunk, a noble specimen here and there, becoming horrified at the spectacle, has called a halt in his mad career of unscrupulous debauchery of public sentiment; has paused by the wayside long enough to receive a baptism of wisdom from on high; has taken his stand, as henceforth an advocate of truth and consistency, regardless of consequences.

What a golden opportunity is the present moment for the journalist to cover his name with glory by henceforth putting none but "honest opinions" in his paper. Who will start first in this grand career of justice and humanity? Or shall I rather say, which of the great dailies of San Francisco will set the example for those elsewhere to follow?

Yours for the triumph of right,
THOMAS H. BENTON COTTON.

[By his own confession this "journalist" is dishonest and sells his "opinions" for a consideration. May we not justly conclude that the confession is also an untruthful, ungenerous and highly-colored statement? We certainly believe that it is.—Ed.]

Obedience to Law.

A. D. WEEKS.

What man has accomplished, what he has done to produce the vast enginery of industry, was through the ascertainment of law, and his obedience thereto. The lumberman does not attempt to transport his logs; he waits for a rain. The river rises, and nature carries his logs to the mills, and his lumber to the city. The pioneer takes advantage of the law of gravitation acting upon water, and in calm complacency stands by, and sees the waterfall grind his grain. The electrician pushes a button, and the swathing fluid of the earth strains to perform his will. He touched more than a button—he touched a law. The engineer applies a pound of force upon a lever, and thousands of tons of iron, wood, and living freight, leap toward distant cities. He obeyed the law—of steam.

Victor Hugo says: "To contemplate is to labor; to think is to act. Crossed hands toil, and folded arms perform. A glance at heaven is a work done." Society gives its greatest rewards to the crossed hand, the folded arms, and the acting brain. The skill to plan, the ingenuity to devise, the courage to undertake, the divining of nature's will—these are the works of dominion. Those who work in thoughts rule those who work with hands alone.

The petty circles of our lives are crossed by laws which the discerning see, and by which they profit; but the foolish pass on, seeing nothing. No man can succeed who does not do so by obeying law. He

must learn the laws of his trade, the laws of the times, of his local environment, of his associates. He must not try to sell fur overcoats in Brazil.

Cause and effect have wide range in all human relations. Happy families, dutiful childhood, and venerated age, are effects. The effect of a blow is a curse. The effect of suspicion is hatred. The effect of meanness is scorn. The raised hand causes the threatened blow.

The law is fundamental. No man fails except through himself. Cause and effect link themselves awfully through the lives of men.—September *Every Where*.

Commercial Mediumship.

A thoughtful writer in the *Banner of Light* proposes to cut Spiritualism adrift from professional frauds, by cutting it adrift from professional (paid) mediums altogether. He is very unhappy about present conditions. He thinks "our beloved Cause is being dragged in the mud and mire," and holds that "commercial Spiritualism—I mean in its phenomenal phase"—has been the cause. He says:

"All public mediumship, save that of trance or inspirational speaking, has had a continual tendency towards leading us down into the Slough of Despond, and the great question is to get rid of it. When I say public mediumship, I not only mean platform test mediums, but all and every kind of mediums that set themselves up for business, expecting to make money out of it. I look upon it as utterly impossible to separate the genuine from the fraudulent. Therefore, there is no way of getting rid of this terrible fungus that has grown around and all over Spiritualism except to cut off the whole thing. This course may seem severe to some, but where the chaff is more than the wheat, it all has to go together."

We are not without sympathy with this view; but we are also in sympathy with the view that a paid ministry has in some respects sold Christ and wrecked his Church. There is, indeed, no room for doubt about that; and yet who would propose to crumple up or "cut off the whole thing?" The reference to the chaff and the wheat is to the point. But, "where the chaff is more than the wheat," what is wanted is, not a bonfire for the lot, but a larger or more potent winnower.—*Light*, London, England.

Mrs. M. E. Cadwallader.

The several visits of Mrs. M. E. Cadwallader to this country are more than ordinary pleasant memories to large numbers of London and provincial Spiritualists, inasmuch as her earnestness, her unfailing amiability, and her devotion to our Cause, have endeared her to the hearts of all Spiritualists. This year she is again with us, accompanied by her father, Mr. B. B. Hill. Their stay is a brief one this time, as they arrived in England, from a short tour on the Continent, only on Tuesday evening, Aug. 27, and sailed for their home in Philadelphia on Sept. 21.

Knowing that many of their metropolitan friends would be charmed to meet them, Mr. and Mrs. J. J. Morse, with their characteristic warm-heartedness, tendered Mrs. Cadwallader and Mr.

Hill a reception on Wednesday evening, Aug. 28, at Florence House, the scene of so many social gatherings on behalf of the Cause. The proceedings were purely informal, which fact, in itself, gave a distinct charm to the gathering. Invitations were extended to most of the leading workers, and though many were out of town for their holidays, a goodly company nevertheless assembled to greet the guests of the evening.

After an hour of personal conversation, during which the friends present cordially greeted the visitors, Mr. Morse formally presented them to the company in a felicitous little speech, filled as usual with good things, "grave and gay," suited to the occasion. He then asked Mr. E. Dawson Rogers, the President of the London Spiritualist Alliance, and editor of *Light*, to add to the welcome, and the company were favored by that gentleman with some well-timed remarks. Mrs. Cadwallader then responded in a graceful and eloquent address, which charmed all present, as of old. She referred to the condition of the Cause in the United States, and related how the First Association of Spiritualists in Philadelphia had recently acquired a church for its meetings, and in generous terms mentioned the excellent work that was being performed by Mr. Harrison D. Barrett, the President of the American National Spiritualists' Association.

In closing, she expressed her keen appreciation of the kindness of the host and hostess in thus affording herself and her father the opportunity of once again meeting their London friends. Mr. Hill and Mr. George Spriggs also addressed the company; and during the evening vocal and instrumental selections were presented by Mrs. Dalrymple Small, Miss Florence Morse and Mr. H. R. Boyden. The company were also entertained with light refreshments, the hostess again ministering in her customary genial manner to the comfort of her guests in this direction. The friends passed a highly enjoyable evening, and separated at a late hour, with only one regret, that our visitors were this time making so short a stay among us.

Extracts from Paracelsus.

MISS C. DE LA BAERE.

There are three dis-graces of dogmatic science—self conceit, skepticism, credulity.

Let free inquiry take the place of blind credulity.

He who does not burn himself will not be burnt by God.

Vain and conceited people oppose the action of the universal mind. They are self-satisfied and are resting in the shadow of their ignorance and are inaccessible to the light of nature. The first condition for the attainment of knowledge is faith in the existence of good and a strong desire to realize its existence, which must be in our own hearts.

Faith does not come to those who do not desire it.

Wisdom comes to those who are pure-hearted, and open to receive it, and who make their souls fit places to receive the truth.

Love of humanity is the beginning of love and knowledge of God.

Permanent happiness can only be obtained by attaining permanent good.

Charity consists in administer-

ing yourself to the soul and the body of your brother.

Medical science may be acquired by learning, but medical wisdom is given by God.

We should think as if all our thoughts were visible to all about us. If unwelcome thoughts present themselves, we need not gaze at them, but put right and pure thoughts above them and they will disappear.

San Francisco, Cal.

To the National Delegates.

I feel that it is time to make a change in the chief office of the National Association. Mr. Barrett has held his position for eight successive years. Let us give the N. S. A. an opportunity to see what can be accomplished under a new President.

Mrs. M. T. Longley is a fearless and untiring worker, and we might hunt the whole world over and not find a better Secretary. Mr. Barrett has done well in the past, but we have men in our ranks who can do better for us in the future—and who, as missionaries at large, have done good work the past year. I refer in particular to Mr. E. W. Sprague, who at the close of the convention last year in Cleveland, was elected a special missionary, and who is decidedly my choice for President of the N. S. A. for the coming year.

Mr. and Mrs. Sprague, as our special missionaries, have worked early and late for the good of the Cause and for the N. S. A. They have traveled day and night, held meetings at all times and places; given the philosophy and the phenomena together, and upheld mediumship with the teachings of the philosophy; they have organized 26 societies, and given the Cause a new start wherever they have been; and because of the record he has made, I nominate E. W. Sprague as candidate for President. He has given us his entire time and attention, working early and late Sundays and week days; lived most economically, and ever had the thought of the work in mind, and I feel that he would do no less in being honored with the position mentioned.

I have no axe to grind. I do not ask for a position; I am at present Treasurer of the N. S. A., and will be glad if some one else will take it; it does not pay me a penny, but instead takes a great deal of my valuable time. I have only the good of the N. S. A. at heart.

When the convention met three years ago the Association was bankrupt, and was worth \$160 less than nothing. Through my gift to the N. S. A. of its home, and by the liberality of thousands of Spiritualists, and with the able management of the Directors, we walked out of the last convention worth in real estate and cash in hand about \$25,000.

Therefore, I can prove I have no axe to grind, but that I am working for the Spiritual Cause and for the N. S. A. I ask the delegates to make Mr. Sprague our next President. He is a clear man and a grand worker, with an iron constitution that can stand the attacks from the orthodox, or any evilly-inclined from the other side, and I feel that he will help to build up the N. S. A. financially and in every other way. I have always been Mr. Barrett's friend; I am his friend still, but tell the truth as I see it. THEODORE J. MAYER.

Washington, D. C.

Foretold by Astrology.

In the *Temple of Health and Psychic Review*, edited by Dr. J. M. Peebles at Battle Creek, Mich., dated December, 1900, I made the following astrological predictions concerning Mr. McKinley's assassination, as foretold by Astrology:

"The ruler of the Ascendant in the house of honor—a good testimony, retrograding to a conjunction with Mercury, which latter, though generally considered of no importance, was also a favorable testimony. But to offset this, the ruler of the ascendant was afflicted by a quartile aspect with the Moon, and Mercury was also afflicted in the same manner. The ruler of the house of honor was also afflicted, by ruler of the ascendant. Saturn was also afflicting the Sun; the Moon was in the house of opponents, and was also decreasing in light. Mercury is the ruling planet of the United States, and hence the fact that McKinley's signifier was retrograding to a conjunction therewith, indicated that Mr. McKinley was going back to serve Uncle Sam a second term, notwithstanding all the dire afflictions of the lords of important houses.

"However, if there is any truth in horary Astrology, Mr. McKinley will have a stormy administration, and will probably not survive to see the end of it, much as I would regret such an incident as his transition."

In commenting on these predictions, I will say that from the moment I erected the chart for the nomination of Mr. McKinley, there was nothing more plain than the indication that he would be assassinated, the lord of his house of secret enemies being afflicted by a square from the Moon, and the Moon in the same evil aspect with the lord of his house of death—the fatal 8th. However, I simply said he would not survive to see the end of his term of administration, as I did not wish to be guilty of sending out the suggestion that he would be assassinated.

As to the "stormy administration," the continuation of the war in the Philippines for many months, at a great expense in money and lives, and the numerous strikes all over the land, with the poverty, suffering, murder, robbery and mob violence which has followed in their wake, it looks like a literal verification of this part of the prediction also, and the end is not yet, which I deeply regret.

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SAN FRANCISCO, SEPTEMBER 28, 1901

Concentration is centering the attention upon one thing for a time, for a special purpose. When that matter is accomplished, no further continuation of the effort is desirable; then broaden out to a full realization of all the realities of life. The Ocean of Being lies within—explore its wonders and realize its powers.

Next Sunday G. W. Kates and wife will hold meetings in Buffalo, N. Y., and in Rochester Oct. 6. The friends in those cities should give them a hearty support. Their permanent address is 1744 Natrona St., Philadelphia, Pa.

Trine's "In Tune with the Infinite" is in its 42nd thousand—which proves there are still readers who care for something else than fiction, says the *Book and News Dealer*.

Dr. J. M. Peebles lectured before the Spiritualist Society of Battle Creek, Mich., on Sept. 15, to a large audience. The Doctor is one of the most entertaining speakers on the Spiritual platform today, notwithstanding his multitudinous cares, the large amount of literary work produced, in addition to his extensive practice.

Alaska.—Recent statistics indicate 25,000 inhabitants in Alaska, of which 7,600 are Protestants, 13,735 are under the care of the Greek Church, and about 500 are Catholics. It is said the Greek Church receives \$60,000 a year from the Russian government and still its influence is declining. The old creeds and dogmas have lost their hold upon mankind and the old churches are decaying. New forms, new thoughts, new ideas, new aspirations and new truths are engaging popular attention now, and will do so more and more every year.

Old Things Passing Away.

The "new thought" of the present day—the "higher criticism," as it is often called—is taking a deep hold on the minds of progressive men.

Prominent men of science, philosophy, and even of theology, are becoming tired of the old theories, and are steadily moving toward the new, which more nearly harmonizes with the ideas of the twentieth century, and the ever-advancing and progressive thought of our day.

Some theological institutions and colleges are tinctured with the "higher criticism," and many of the professors openly confess the fact, showing plainly that the new generation of graduates will not be so hide-bound and bigoted as the former ones, who have been turned out by these institutions and who are now occupying the pulpits of the country.

One of the latter, a non-progressive bigot and dogmatist of belated theology, is the Rev. H. D. Brown, pastor of a Methodist church in Seattle, Wash., who at the Puget Sound Conference held last week, introduced sensational resolutions denouncing the Boston Theological Seminary and the Barrett Biblical Institute (two of the colleges of that denomination) and advising to boycott them. He charged these institutions with fostering the "higher criticism," and he advised Methodist young men who expect to enter the ministry to graduate from other institutions.

The Resolutions also urged the Conference to thoroughly scrutinize all graduates from these colleges before allowing them to enter the Methodist ministry.

These Resolutions were regular bomb-shells in the camp, for in that Conference were many ministers who were not only tinctured with the "higher criticism," but were also teaching it. The resolutions were referred to a committee, and will in all probability there be quashed or pigeon-holed.

The old theology and the old dogmas are doomed and will pass away. No amount of kicking by the old foggy clergy can prevent it. It will take time to do it, but it will be done. Of course, the old fossils and belated dogmatists will have to pass away, for while they cannot accept the new thought, they cannot prevent the new thought from supplanting their antiquated theology. The new graduates from the progressive colleges will take their places, and gradually the change will come.

The churches will no doubt continue, but they will be transformed into more humanitarian and beneficial institutions, so as to conform to the spirit of "the new time."

Modern Spiritualism has done excellent work in preparing the world for this change. It is liberating millions from the thralldom of the creeds, breaking down the

barriers, and destroying the slavish fear which for ages had bound mankind to priestcraft and the tyranny of dead religions.

All hail to the Dawning Day!

Scientifically Predicted.

Astrology and Palmistry both foretold the assassination of President McKinley, as we see by the *Denver Post*, which gives a column to an engraving of his hand and a description of the "lines" on it, by Prof. Geo. W. Walrond of that city, who said:

The indication of a sudden death at the hands of an enemy is exceedingly strong. It is indicated by the cross at the outer edge of the palm, and is so plain that long before he was considered as a presidential possibility, the prediction was made that he would be assassinated.

All his life shows the controlling power of destiny. He is directed or led by Saturn, the god of fate, through one unusual event after another. The fate, or destiny line, shows many breaks, losses, or sorrows, until the long-threatened danger of assassination meets him in his full power.

Dr. L. D. Broughton, President of the American Astrological Society, predicted in 1896 as follows: "Mr. McKinley's horoscope indicates danger of assassination nearly as much as General Garfield's or Abraham Lincoln's."

The indications of Palmistry and Astrology have been verified with awful exactness, but proving their scientific basis.

The Reviewer.

Any of the books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

A BIOGRAPHY of James M. Peebles, M. D., A. M., by Edward Whipple. Published by the author at Battle Creek, Mich. 592 pages. Price, \$2.00. For sale at this office.

This biographical sketch of this "pilgrim," who has made three journeys around the world, is an exceedingly interesting volume. It contains 48 chapters, and in order to show the scope of the book, we enumerate their titles: Lineage and Birth; School Days; Religion—Infidelity—The Ministry; The Rappings—Radical Preaching; Marriage; Steps to Freedom; A Horoscope—Character Sketches; Meets a Noted Sensitive; California; The Chain of Pearls; Gone to the Wars; Organization—Mediumship; A Change of Base; Wit, Humor and Immorality; Literary Labors; Social Correspondence; The Worker and his Works; The Obsessed Woman; Indian Spirits and Their Brethren West; Loves and Friendships; The Homes of Ascended Teachers; Dealing with Social Entanglements of Modern Life; Lessons of Experience; Queen of Morn; A New Cycle; Appointed Consul; In Foreign Lands; Sojourn in France; Pilgrimage in the Orient; Naples, Rome and Florence; Labors in England; European Correspondence; The Farewell in London; Return to America; Around the World; Voyage Across the Pacific; In the Orient; Other Travels and

Literary Labors—Professional, Official and Literary; Medical Practice and Medical Battles; A Birthday Greeting; Third Voyage Around the World; Recent Labors in the Spiritual Vineyard; A Chapter of Incidents; Tributes of Friendship; The Twentieth Century's Initial Year; Birthday Musings; Autumn Days.

The author of this book, Prof. Edward Whipple, was some years ago well known throughout the Western States, as a prominent lecturer upon Spiritualism, Geology, Astronomy and the natural sciences. He is a fine thinker and great student, and is now living in a retired way at Lakeside, Cal., devoting his attention to literary and mental pursuits, etc.

This very full and complete Biography is written in a captivating style, and will be read with very great interest, not only by those who are well acquainted with Dr. Peebles, but also those who wish to know about scenes and incidents occurring throughout the world, in places that he has visited, which are described in a very enticing manner. The chapter of incidents, beginning on page 506, includes his experiences in San Diego during the Winter of 1898, when he vigorously fought the vaccination which was sought to be made compulsory on all the school children of that city, as well as his experiences in contact with Theosophy, and a letter to Evangelist Moody, and many other things, which are recorded by the author in such a manner as to captivate the reader and secure his attention throughout.

Dr. Peebles will be 80 years of age next March, but is as vigorous as a man of 40, both physically and intellectually; and is continually engaged in lecturing, as well as writing articles for the press, and books and pamphlets galore. He is a wonderful man, well fitted both by nature, education and refined tastes to be held up as a pattern for the oncoming generation, who are to inhabit and make the twentieth century glorious.

WOMAN REVEALED; a message to one who understands, by Nancy McKay Gordon, 6214 Madison Ave., Chicago, Ill. 152 pp. \$1.00.

This book is plainly written, yet filled with mystical truths gathered from a ripened experience; written from so high a standpoint, that to the pure in heart it will convey a sublime message, to the impure it will be simply unintelligible. The author does not put man above woman, nor woman above man; she simply places them side by side—they are one, welded together for purpose.

THE TEMPLE OF THE ROSY CROSS, its Powers, Migrations and Transmigrations, by F. B. Dowd, Rogers, Ark. Mo. cloth, gilt top, 324 pp. Salem, Mass.: Eulian Publishing Co. Price, \$2.00.

This book is the production of an illuminated mind, and treats of subjects of importance to all who are spiritually-minded, even though they could not endorse all its conclusions.

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the philosophy of manhood and the path to the true and immortal life, "attainable by man here and now." Among the subjects of the 21 chapters of the book are: Nature and Life, Body and Spirit, The Psychic Senses, Will Culture, Soul Powers and Spiritual Gifts. In every chapter is found light and leading for the development of true spirituality and the realization of a wholesome and serene life in body and mind. The book has been thoroughly revised, and enlarged by the addition of several new chapters. It is now printed from new plates and prepared throughout with the substantial taste and dignity worthy of a work that has already become a classic.

A PERPETUAL PLANETARY HOUR BOOK, showing the good and evil hours for any hour in any day and any year, by E. S. Green, 1804 Market St., San Francisco. Price, 25c. For sale at this office.

This is a pamphlet of 50 pages, containing Tables which will be found very convenient for those who wish to know about the influence of the planets ruling at any hour when important business is to be transacted. The first eight pages are devoted to explanations of the way in which the tables following may be used to advantage. The influence of the planets, when perfectly understood, will show how many problems, hitherto unsolved, may be made perfectly plain. The science of Astrology is, as yet, but little understood. Many, however, are now becoming interested in it, and in its scientific unfoldment.

A Most Lamentable Comedy is the title of a powerful novelette by Mr. William Allen White, which begins in the September 21 issue of the *Saturday Evening Post*, of Philadelphia.

In the *Occult and Biological Journal* for September, the following articles are interesting: New Practical Methods; What Does this Restless State Mean? Delineation of Character. Applegate, Cal. 15 cents.

Mrs. Cora L. V. Richmond has been re-engaged by the Church of the Soul, Chicago, and services are held in Handel Hall, 40 Randolph St.

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I love to sit in pensive mood,
And think of God, the only "good;"
Of the great love he does display,
From morn 'till night, from day to day.

His love is the life-giving power,
'Tis shown to us each day, each hour;
The birds all sing or chirp his praise,
All nature's filled with melodies.

His love doth cause all things to grow,
From creeping worm to bounding doe.
His love maintains and comforts all,
The rich, the poor, the great, the small.

All look to God, the fountain-head,
He gives to each his daily bread;
The air we breathe, the clothes we wear,
All show a Father's loving care.

His loving care surrounds us all;
He even notes the sparrow's fall;
He loves us all, both you and me,
And all that are and are to be.

His love can make discordant cries,
Resound like music in the skies.
Go on, oh, earth, with deafening din;
I fear you not, with "Christ" within.

Then learn, oh, mortals of this earth,
That love is the great law of God,
That spoke the planets into birth,
And scattered light o'er all abroad.

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The Editor is not responsible for the opinions of correspondents.

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TO THE EDITOR:

Home, Wash., has a sort of corporation a little different from most attempts at colonizing. The only bond on regulation is in reference to holding land. In all else we are perfectly independent of each other only as a fraternal feeling draws us together. We take the ground that as each is responsible to him or herself, it is not our business what others do, so they do not intrude upon the rights of others.

There are materialists, agnostics, Christians and Spiritualists here, but a preponderance of the latter. Some of all classes but the Christians are philosophical anarchists—that is, they believe that self-government is the best government. They are entirely opposed to taking life, unless in self-defense, and one man goes so far that he says he would die before he would kill another, even in self-defense.

We are a peaceful, happy, harmonious people, and will continue so if left alone, but just now it looks as if we may have trouble. A man indirectly connected with the Salvation Army wrote a lot of falsehoods for the *Daily News* of Tacoma, and since the death of the President, the *News* and the *Ledger* of Tacoma are vying with each other in trying to influence the minds of the people against us. We are in the suburbs of Tacoma, we should fear mob violence.

I ask you in the name of old Spiritualists who are here, to publish this. As before said, more than half of those here are Spiritualists, and some of the others anxious to investigate. L. W.

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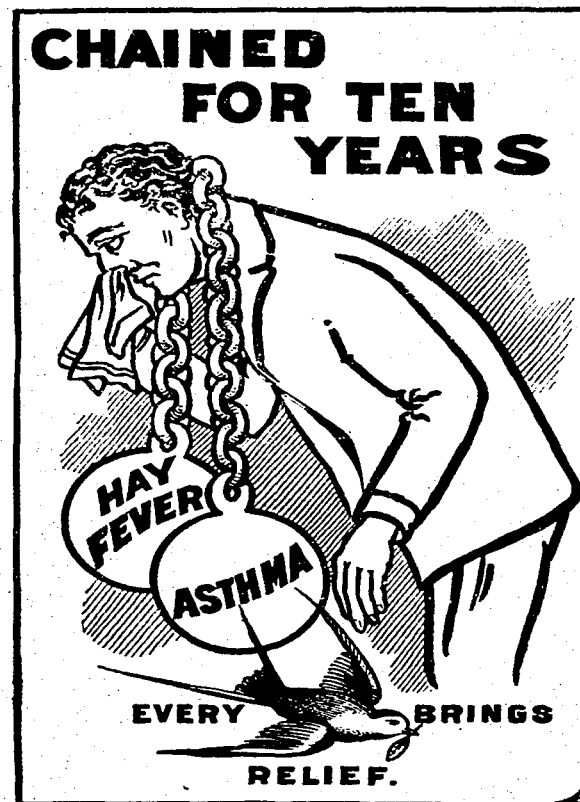
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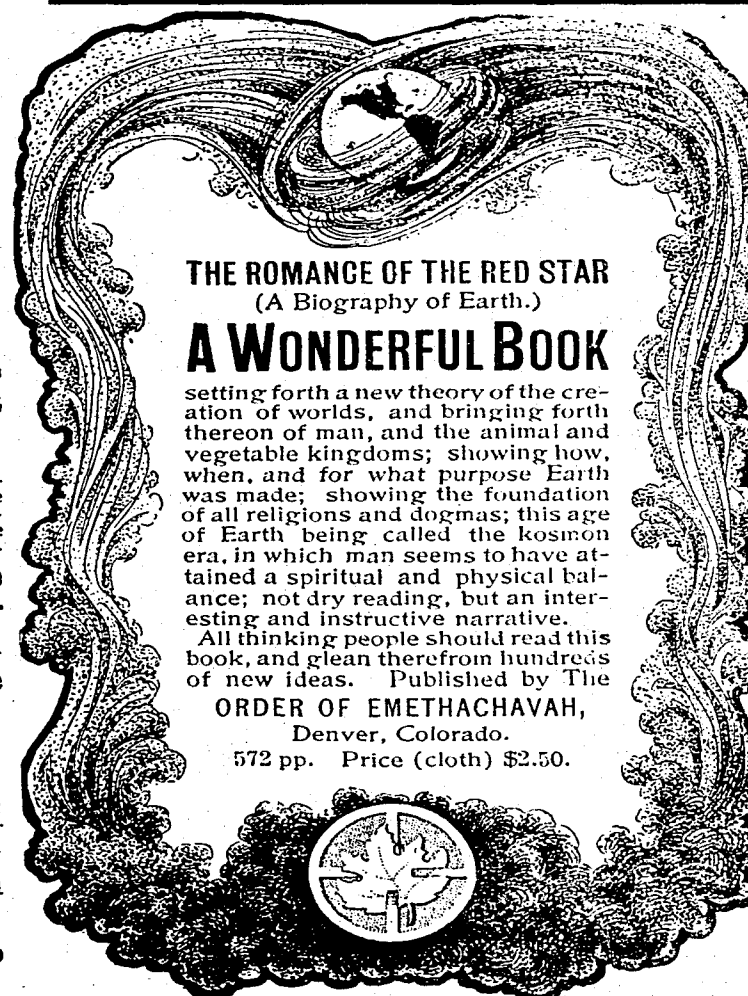
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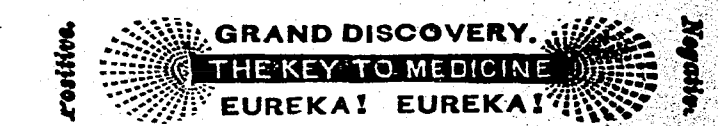
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. W. Silverwood, of Lovelock, Nev., is in San Francisco, and will remain a few weeks under medical treatment. Mr. and Mrs. Silverwood are thoroughly imbued with the philosophy and phenomena of Spiritualism, and are alive to the best interest of the Cause.

Mrs. Eberhardt, 3250 22nd St., San Francisco, held a spiritual meeting in her hall, which was well filled last Sunday evening, and gave spiritual messages and psychometric readings to a well-pleased audience.

Oriental Hall, 619 McAllister St., San Francisco, was filled last Sunday evening with skeptics and others seeking occult information. After an excellent lecture by Mrs. Sarah Seal on Spiritual philosophy and phenomena, Mme. Young entertained the audience with psychometric readings and spiritual messages. Profs. Young and Bothwell-Brown furnished excellent music.

The Mission Lyceum will give an entertainment and dance on Saturday evening, Sept. 28, at Mission Opera Hall, 2131 Mission St., San Francisco. A good program has been prepared and good music will be furnished for dancing.

The Society of Progressive Spiritualists held its usual free meeting last Sunday evening at Occidental Hall, San Francisco. In the absence of the President and Vice-President, W. T. Jones presided. After the service of song, Mrs. R. S. Lillie gave an inspired lecture on "The Past, Present and Future of Spiritualism." She said that the way was open and paved for the annunciation of Modern Spiritualism by the writings and labors of Thomas Paine, and particularly by the publication of his masterpiece, "The Age of Reason." The work performed by Spiritualism in the past was phenomenal; it had broken down the barriers made by creeds and dogma, and presented to the world a freedom which had never before entered into the imagination of man.

She said that the present had been depending too much on the past; that it should organize and lay out plans and formulate work for the future. It will entirely depend upon the action of the present for its existence and propaganda work.

Mrs. C. J. Meyer, at 335 McAllister St., San Francisco, read flowers, letters and other articles psychometrically, and gave spirit messages to the audience assembled in Fraternal Hall last Sunday evening.

The Art of Living was the subject of a lecture delivered last Sunday evening in the Odd Fellows' Building, San Francisco, Cal., by Henry Harrison Brown, the editor of *Now*. There was a good audience present, and all were greatly interested in the lecture given by this eloquent orator. Meetings will be continued in this hall every Sunday evening until further notice.

Rev. Mr. Briggs begins a series of lectures in Occidental Hall next Thursday evening on liberal thought, as advocated by Rev. T. DeWitt Talmage. He is a missionary sent out by the Tabernacle Society of Brooklyn, N. Y., for the purpose of propagating liberal thought as expressed in the Tabernacle pulpit.

Next Friday Evening the old folks' entertainment and concert will be held in Occidental Hall, under the auspices of the Ladies' Spiritual Aid Society. It will be entirely conducted by the old folks, but it will be for the entertainment of young people, who are cordially invited to attend.

Swami Abhayanda lectured for the Union Spiritual Society at Fraternal Hall, Oakland, Sunday, Sept. 22, at 3 p.m., her subject being, "The Evolution of Man," which she handled in a masterly manner, to the delight of the very large audience, every seat being occupied.

Mrs. Shriner and Mrs. Griffin occupied the platform in the evening. A large audience was present, which testified better than anything else the excellence of their work. Sunday, Sept. 29, at 3 p.m., Prof. Hougham will lecture.

Mrs. Ada Foye, the renowned platform medium, will lecture and give messages in the evening. The admission has been placed at the popular price of 10 cents during Mrs. Foye's engagement.

Mrs. S. Cowell was in attendance at the Union Spiritual Society's meetings Sunday, Sept. 22, both afternoon and evening, to the delight of her many friends.

An Interesting Entertainment will be given in Occidental Hall next Tuesday evening, Oct. 1, under the auspices of the Mediums' Protective Association. There will be musical and literary exercises. Two prominent test mediums and an hour devoted to demonstrations of hypnotic power by Prof. Willi. The price of admission will be 15 cents, two for 25c. M. S. NORRIS, Sec. pro tem.

Mrs. W. B. Gillingham held her usual Sunday evening meeting on the fourth floor of the Supreme Court building last Sunday, the hall being filled to overflowing. The exercises consisted of answers to written questions, which brings the mortal in direct communication with the spirit entity. These meetings are held every Sunday, Tuesday and Friday.

Prof. Edward K. Earle occupied the rostrum at A. O. U. W. Hall, 1189 Broadway, Oakland, last Sunday evening. His messages were of a spiritual character and highly convincing.

C. F. VAN LUVEN.

The Meeting of the First Spiritual Ladies' Aid Society on Wednesday afternoon, Sept. 18, was well attended and unusually interesting, made so by a general discussion on practical lines, devising ways and means to raise money to carry on the spiritual work in California, and also to help sustain the spiritual headquarters in San Francisco. This society is growing in membership and good work.

Mrs. Ada Foye has returned from Seattle and will resume her work in Fraternal Hall, Oakland, next Sunday, Sept. 29. She will remain in this city for the Winter, and arrangements may be made so that she will hold Sunday meetings in San Francisco, so as to give her many friends in this city an opportunity of attending, without crossing the Bay. Further particulars will be given next week.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., on Wednesday evening, Sept. 18. Mrs. Stewart opened with an invocation; Mrs. Palinbaum read the poem entitled, "I Live for Those That Love me." Dr. Palinbaum became entranced and gave spirit messages. Prof. Perkins related some of his experiences in mediumship and gave some tests. Walter Hyde gave a short talk, and Mrs. Stewart closed the meeting. Vox.

Swami Abhayanda will give a lecture before the Twentieth Century Club, room 11, Flood Building, on Thursday, Sept. 26, at 8 p.m., on "The Women of India." The Swami gives instructions, and holds classes daily at the Abbotsford, corner of Broadway and Larkin Sts., San Francisco, Cal. She will be glad to see her friends there at any time.

Mrs. M. Theresa Allen writes from Springfield, Mo., as follows: "Our regular Sunday-night public services at G. A. R. hall, on St. Louis St., began Sept. 15. The audiences are fair in size and very appreciative."

The Camerons.—The Stockton Mail recently had an article descriptive of manifestations at Cameron's Old Curiosity Shop, 625 Main St. Mr. John Cameron is himself the principal medium; but his son, aged ten years, has similar power in a less degree. First came rappings, then lights and afterwards independent voices. On one occasion right hands appeared in the cabinet, a guitar being at the same time played there. While these manifestations are taking place, a kerosine lamp is burning in the room, shaded only by a paper bag. Lamps light and go out of themselves apparently. As soon as he secures \$1,000 (most of which sum he has now) he intends to tour the State.

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Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity. No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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T. G. NEWMAN,
EDITOR.

SAN FRANCISCO, CAL., SATURDAY, OCTOBER 5, 1901.

1429 Market-st.
Between 10 & 11th Sts.

No. 40.

WE REAP WHAT WE SOW.

There are loyal hearts and spirits brave,
With souls that are tried and true;
Then give to the world the best you have,
And the same will come back to you.
Give love, and back to your heart will flow
The love that your heart most needs;
Show faith and trust and hearts will show
The faith in your words and deeds.
For life is a mirror in which are shown
The deeds and lives we live;
Then give of our best to every one,
And the world will as freely give.
A. H. HINMAN.

BORDERLAND

Spirits Find Lost Papers.

The seances at 1084 Bush St. are always full of convincing tests, but I was present at one where the phenomena greatly impressed me. Mrs. Clemmons attended for the first time one of Mr. C. V. Miller's seances last Friday night.

Mr. Miller said a spirit tells me that in this audience there is a person whose name is Clemmons, and who has lost in the past three weeks a package of valuable papers. An elderly gentleman responded: "I am the person, and the statement and name are correct." Immediately from the cabinet came a spirit voice: "If you will come here next Sunday night we will direct you to the place where they are and you will recover them."

On Sunday night he was present and received the following directions from the cabinet: "Go to 512 Sutter St. Go to the top floor and and to the last room in the hall, right side, room 22. There you will find Pat Rooney, who will give you the lost package."

Mr. Miller requested him to at once go to the place to test the message and return as soon as possible.

Mr. Clemmons went, and in about half an hour he returned and said:

"It was with much difficulty I found the house, as the number was almost obliterated. I entered this dark, dirty and tumble-down old structure, mounted three flights of stairs, felt my way (for it was almost total darkness) to the end of this hall. Then a man came out of a door on the opposite side and I asked: 'Is there in this hall a man by the name of Pat Rooney?' 'Yes,' he replied, 'in that room in the corner.' I knocked at No. 22, and in a moment the door was opened by an old man, and I asked: 'Is your name Pat Rooney?' 'It is,' he replied. 'Have you at any time in the last three weeks found

a package of papers?' 'Yes,' replied the man. 'What may your name be?' I told him Clemmons. 'That's the name on the papers,' he replied, and went away, returning in a moment with the parcel bearing my name.

Mr. Miller had entered the cabinet, but was impressed to reappear and give the following, which he had received clairvoyantly from Mr. Clemmons. It was to this effect: "The audience, consisting of about 50, will be, no doubt, willing to subscribe their names to what I am about to state, viz: 'We willingly subscribe to the facts above stated, as will others who were present.' S. H. D., J. P. Bogardus (editor of *Figaro*), Capt. Tailor, Lyman H. Clement, Capt. Berry, Dr. Barnett, Robt. Downing (actor), Fisher Ames (lawyer), H. Emery, Dr. Beaumont, E. Paillon.

Royal Superstition.

It will surprise many to learn that superstition has quasi recognition from the British crown. The

coronation chair upon which King Edward will sit when he formally assumes his duties as sovereign, is interesting as having underneath it and constituting a part of it, the old Scotch coronation stone, called "The Stone of Destiny," which tradition says was that on which the patriarch Jacob laid his head on the plains of Luz. It found its way into Spain, then to Ireland and Scotland, and it was removed from Scotland by Edward I. during the war of independence.

The promise was made that it should be returned to Scone, from which it had been taken, but that was never carried out, and the "Stone of Destiny" has formed part of the chair of oak in which every English sovereign has been crowned since the time of Edward I. Special coronation medals were struck when Queen Victoria was crowned, and no doubt the same practice will be followed on the coronation of Edward VII. These are given to peers, members of the House of Commons and to foreign ambassadors, and a certain number of them are scrambled for at West-

minster during the ceremony, an incident which is said to have been one of the most exciting of that memorable day. — *Chicago Chronicle*.

Mediumship of D. D. Home.

JAMES MARTIN.

A portrait painter in London had a strange psychological experience. Being intimately acquainted with Bulwer Lytton and Chas. Dickens, he, one evening at a social gathering, in their company, related the incidents. They were so extraordinary and interesting that Bulwer Lytton especially, who was known to take great interest in such subjects, strongly requested the artist to put the account in writing. This was accordingly done, and the manuscript was handed to Chas. Dickens, who, at the time, was proprietor and editor of *All the Year Round*, and he published it in that periodical in the number dated Oct. 5, 1861, page 36.

Those who are interested and desire to read the story, will find the volume indicated, in the Free Library of San Francisco, in the Bound Periodical Room. The perusal of the story will repay the trouble of looking it up.

D. D. Home was an intimate friend of this artist, their mediumistic affinity drawing them close together, and whenever Home was sojourning in London, he frequently called upon him. A daughter of the painter was long a resident in San Francisco, and the writer of this article was on friendly terms with her and gathered various items of interest in regard to Home. When Home would call and her father happened to be engaged with a sitter at the time, Home would be shown into the reception room, where the daily papers were always on hand.

Now, Home, like other mortals, had his peculiarities, one of which was a disinclination to be left alone. The daughter referred to, then a young girl, would be sent into the room to keep him company. He would occupy himself in reading one of the papers. When she found him absorbed in some particular item—the situation to her being rather irksome—she would, child-like, take a favorable opportunity of slipping out of the room unobserved. As soon, however, as he noticed her absence, he would come into the hall and call for her. She, at times, saw him, while he was reading, suspended in the air some three or four feet over the chair in which he had been sitting. When this incident was told to her friends, they, naturally, said that it was an optical delusion. On the next



Country Scene in England.

occasion she saw him thus suspended she sat in the chair beneath him, so that she might touch him above her, and thus say to her skeptical friends that she had tangible proof of the truth of her eyesight.

Nearly all of the phenomena, as described in Sir William Crookes' "Researches in Spiritualism," with Home she saw in her father's house. At the time referred to, Home was married to Alexandrina, a daughter of the Count de Kroll, a General in the Russian service. She also was mediumistic, but, at the same time, a great invalid, being almost constantly, throughout the day, lying on a couch. The daughter of the artist referred to would frequently, with a sister, call upon Mrs. Home on an afternoon, to take tea. She there witnessed some curious phenomena.

As an instance: When the housemaid set the tea-things on a small table and all was ready, the table slid up to where Mrs. Home was reclining on the couch. At times, shortly after the tea-things were removed, the couch would be seen to rise some little distance from the floor, with Mrs. Home still on it, and be swayed backward and forward until she was lulled to sleep.

For some reason Home never made any charge for the phenomena he exhibited. His patrons, however, were wealthy, and he constantly received valuable presents.

A certain lady gave a party, to which his artist friend was invited. She desired to have Home to entertain her guests and was willing to remunerate him for his services, the same as she would an opera-singer. But the artist let the lady know that Home was not for hire and would only accept an invitation on the footing of an ordinary guest. Upon this explanation an invitation was accordingly sent, and Home attended.

While the guests were seated at table and were about to partake of the dinner, the table, with its contents, was seen to rise about a foot from the floor. As Home was known to the guests, there was no particular scare. Later in the evening the lady, overlooking what had been told her about Home, instructed a footman to hand him, somewhat openly, on a silver salver, a 20 pound Bank of England note. The lady was probably one of the Ponsonby de Tompkins type, so frequently pictured in the pages of *Punch* by Du Maurier, and wished to make a display. When Home received the note, he handed it back to the footman, telling him to divide it with his fellow servants.

Home's wife died in 1862. Her spirit often appeared to him. Lord Lindsay, F. R. S., mentions an instance of having seen her materialized form at the house of H. D. Jencken, Enmore Park, Norwood, a suburb of London. Seances were frequently held at Mr. Jencken's, one of the family being mediumistic. On one evening Lord Lindsay and Mr. Home were among the guests, the evening's spiritual entertainment being concluded with a dark seance in which the door, fireplace and windows of the room were fastened and sealed, so that neither egress nor ingress could be had. But these precautions were in vain, so far as the spirits were concerned. The words "difficulty" and "impossibility" seem not to be in their vocabulary. The mortal has been able to do much to control some portions of

the elements and forces of nature, and subject them to his will, but he has not been able to pass matter through matter unharmed.

Before concluding the seance the spirits requested the audience—which was composed of 19 persons—to each name a particular kind of fruit which would be given to them. In one or two instances, the fruit named was so completely out of the common knowledge that the spirits desired the person to name some other kind, which was done. All the different fruits selected were then either thrown into the laps of the respective persons or on the table near to them. Some of the fruits were not grown in England, even in hot-houses. One lady got two large bunches of raisins. They were full and plump, not pressed, as if they were taken direct from a tray on the drying ground. This is a phenomena that almost baffles conjecture. Where did the fruits come from, and, most wonderful of all, how were they introduced into the room?

As may be supposed, a seance of this kind was so interesting that Lord Lindsay missed the last train to London, and as the house was full of guests, a shake-down was made for him on a couch in Mr. Home's bed-room. Being tired, he soon fell asleep, but he was awakened shortly thereafter by hearing voices in the room, and opening his eyes, he saw, by the light of the moon, a lady sitting near to Mr. Home's bed, conversing with him. On his exclamation of astonishment, Mr. Home said: "Do not be surprised; it is only my wife, she often comes."

On the following morning, as Lord Lindsay was looking over some photographs, before breakfast, he noticed a picture of the spirit lady he had seen on the previous night. He was told it was a picture of the late Mrs. Home.

Lord Lindsay also mentions having seen Home levitated, on several occasions. This was so common to Home, that more than a hundred well-attested instances are mentioned as having taken place in London or its neighborhood alone.

On one occasion, on which a number of persons were present, the spirits desired that two of the windows should be opened, and Home was floated out of one and in at the other. One gentleman in the audience, as Home was floating over his head, reached up and took off one of his slippers, as a tangible evidence, beyond his eyesight, that the event took place. The windows were more than 70 feet from the pavement. Lord Lindsay also mentions seeing Home, while in trance, contract and expand from his normal length. By actual measurement he expanded, at one time, eleven inches. The expansion was mostly at the part between the ribs and hip bones.

At other seances, notably at the house of S. C. Hall, proprietor of the *Art Journal*, London, at which, in addition to other persons present, there were the well-known Wm. and Mary Howitt, Home handled red-hot coals and suffered no injury therefrom.

It is well known that he gave seances to several crowned heads of Europe, notably the Czar of Russia and the Emperor Louis Napoleon. On such occasions seances are generally of a rather serious nature, but there are instances to the contrary.

Von Brensen, in his "Recollections of his Friends," tells this

story: "At one of the seances that Home had with the Emperor, at the Tuileries, Home told the Emperor that a spirit wished to communicate with him directly. The Emperor, after some explanation, consented. No sooner was the consent given than His Imperial Majesty was violently kicked by some unseen power, up against the wall. His Majesty was a good deal flustered, and lost, for the time being, a large portion of his royal dignity. On his recovering himself somewhat, he breathlessly inquired the cause of the proceeding. Home told him that the evil spirit, who had done the dastardly deed, was Louis Philippe." It was, probably, a foretaste of what the Emperor might expect, when he got on the other side and met his victims of the *coup d'etat*.

Home was twice married. His second wife was a daughter of the noble family of Aksakoff in Russia. He was united to her in 1871. She was entirely devoted to him, and his last illness, of over 12 months' duration, attended to him with the greatest solicitude. He predicted his troubles, but in all his sufferings he was resigned, and the expression of his face had often a joyful appearance.

The Countess of Caithness, an intimate friend of Home, mentions that, according to his desire, when he was nearing his end, the death chamber was hung with crimson draperies, and when he died there was no appearance of mourning. The bridal veil and lace that his wife wore on her wedding day, were laid over the body, and flowers, according to his wishes, adorned the room.

He died at Auteuil, in France, in 1886.

The Paine Memorial.

MRS. ADDIE L. BALLOU.

James B. Elliott, secretary of the Thomas Paine Memorial Association, who has the largest collection of matter relating to Paine in the United States, who is associated with Moncure D. Conway in his work, writes a very interesting letter of the purposes of the Association. It desires to celebrate the 100th anniversary of Paine's return to the United States next year (1902) by special services in the city of Philadelphia. He says:

"One of the features of the celebration is to present to Independence Hall his 'Common Sense' and 'Crisis,' the pamphlets that were the forerunners of the Declaration itself. The rules of the museum require only original editions, now 150 years old, and they cost from \$25 to \$30. They sold in their day for a shilling.

"We intend to issue a pamphlet giving full account of the affair, illustrated with portraits of Paine by Peal, Jarvis and Devos. The first was taken in 1777, that of Devos while he was a member of the French Assembly, and the Jarvis (the last) in his old age. Also a *fac simile* of the original editions of the works presented.

"A small contribution from the admirers of the immortal hero will do the work required. I think there ought to be some in your State who would be interested in our work and give us a little towards the expenses.

"The pamphlet will contain the names of all subscribers, and those contributing \$1.00 will receive the pamphlet. The amount contributed will determine the magnitude of the event.

"The society is not connected with any other and will cease to exist when the work for which it was organized to do is accomplished.

"A fine portrait of Thomas Paine copied by the celebrated artist, Bass Otis, from one loaned by the Society of Free Inquirers of New York City to Ernestine Rose in 1859, during her last lecture tour in the United States, was presented to Independence Hall by a committee of which Major Taylor was chairman; but the clergy so opposed it as a commemoration to the author of 'The Age of Reason' that it was declined. On the return of Major Taylor from the war he renewed his efforts for its acceptance and succeeded in 1875, nearly a century after the declaration he did so much to achieve."

Address James B. Elliott, 3575 Wallace St., Philadelphia, Pa., for further particulars.

Materialization.

W. J. COWEN.

The drama of Spiritualism has no more entrancing and wonderful act than the materialization of spirit forms. Materialization is defined by the spirits as the act, or ability of a spirit to take on, or envelop around its spiritual and ethereal form, such a physical covering as will make itself visible and perceptible to mortal vision and to the human touch.

Ages ago, this demonstration of spirit power was known and witnessed by many; but, as now, the opposition of the rabble retarded its perfect development, and it remains for us to guard well the source of spiritual manifestation, else we (the spirits) shall fail, as we have before done, in our endeavor to reach our friends upon the earth sphere and demonstrate to them the truth of the existence of the spirit.

Several cases are on record which prove the fact of materialization. These instances are recorded in the Bible. We need only to refer to a few briefly to obtain a thorough knowledge of these instances.

Spiritual demonstrations, or the appearance of angelic visitors to the earth sphere, were quite frequent in the early history of the Jews. Angels appeared to Abraham while sitting in his tent door, and foretold the destruction of Sodom and Gomorrah. An angel appeared to Balaam while journeying through a mountain pass. The spirit of Samuel appeared to King Saul and foretold the latter's destiny. All through ancient history, from the time of Adam to the advent of Jesus, such cases were frequently occurring. Spirits, or angels, visited mortals, to direct them and counsel them, or to forewarn of impending danger. Thus the pilgrimage of our forefathers was accompanied and guided by spirit power during the infancy of the race; for to imagine that such demonstrations were confined to the Jewish race alone, is reasoning falsely. Men of all nationalities and tribes (whether civilized or savage) have their records of such miraculous events as are recorded by the Jews.

Probably the greatest demonstration of the power of God was exhibited in the materialization of Jesus. If the records are correct Jesus materialized a complete physical form, by means of which he manifested his own continued existence to the disciples and oth-

ers. After his crucifixion, the body was laid in a tomb hollowed out of the solid rock. The entrance to the tomb was closed by a stone rolled against it, according to the custom then practiced. His materialized form appeared a number of times, in different places, and to a great number of different people, thoroughly convincing the world of the truth of spirit return.

The gift of mediumship gradually became extinct during the bitter persecutions of the Christians by the pagan rulers of Rome and elsewhere, until the conversion of Emperor Constantine gave a new impetus to the teaching of Jesus, and Christianity became the popular religion of the age.

Materialization now is the crowning glory of spiritualistic achievement. The power of the spirit-world is demonstrated in an unequalled degree by the production of the materialized forms of the inhabitants of the vast world of space, beyond and surrounding the earth sphere. We are made aware of the world of spiritual beings through communications which they write for us upon the closed sides of two slates, through all kinds of mediumistic gifts and spiritual phenomena.

Spartansburg, Pa.

Veteran Spiritualists' Union

Some years ago the Union instructed its officers to purchase the Waverly property—a house with modern equipments and upwards of two acres of land.

It was hoped the spiritualistic world, out of its gratitude for the service of Spiritualism in bringing us freedom, would so generously respond to the call for funds that it would be possible to open here a Home to care for workers disabled and needy from service in the Cause, or for those temporarily in need of retirement for recuperation. There have never been sufficient funds furnished to make this possible. For the past few years the officers of the Union have devoted their energies to caring for interests vested in the property. There are two mortgages on the property, one of \$5,000 and another for \$2,300, with no interest due. The property is probably worth from \$15,000 to \$18,000. Today there is no demand for it. While the expense of carrying the place is now a burden on the Union, if we had funds to use it as a Home, this expense would not be excessive rent for such purposes.

As the property is available for uses of a Home, the only practical solution to the problem, that appears, is to raise sufficient funds to enable us to utilize the property for this purpose. There has been pledged by a friend of the Union, \$2,500, for the cancellation of the \$2,300 mortgage, when the Home is in practical operation. It is for us, dear readers, to determine when I shall call on the gentleman for the money with which to cancel the mortgage.

There is no salaried office of the Union, and no debts against the Union other than these mortgages. Now, dear reader, sit face to face with your blessings under the ministrations of Spiritualism and ask what you can give for this work.

The *Banner of Light* makes this practical proposition: There must be a Sinking Fund before any Board of Directors can undertake permanent obligations. With this Working Fund, there would seem to be no excuse behind which you

can hide your contributions—as only the income is to be used, and that for actual care of the needy. Your contributions to this Fund will be devoted to the immediate purpose for which the Union was established—caring for the needy workers of worth in the Cause of Spiritualism—our indebtedness to whom no man can estimate.

IRVING F. SYMONDS, Pres.
204 Dartmouth St., Boston, Mass.

THE COMFORTERS.

(AFTER POE).

I have waited, I have waited,
As expected guest beated—
Waited long in doubt to loiter,
Waited by the dead, cold water,
Where I missed a darling daughter,
Missed on earth and saw no more:
Heard no more her trill of laughter;
And my being, sick and sore,
Made my aching heart so weary,
Weary of the fate it bore,
And the days that followed dreary
Filled with dread my bosom's core.

Now beyond the starry spaces
Where depend the heavenly places,
Ancient seers and hoary sages,
Priests and prophets of the ages,
Have revealed the spirit shore.
Poets pictured fields Elysian,
Seers have had extatic vision,
And the sorrowing implore
That the bars of Death's dark prison
Shall be lifted evermore.

And the angels heard their story—
Heard the message which they bore,
Left their home of fadeless glory,
Bade the weepers weep no more.
Now no more as guest elated,
Or like phantom feared or hated—
Feared or coaxed for shallow pleasure,
Give they now their soul's full measure,
Bringing ever truth's rich treasure
From the fields which they explore.
Friends who met us in the azure
Of the twilight days of yore,
Meet us with the cup of blessing,
Filled from out the heavenly store—
Meet us with love's fond caressing—
Angel friends whom we adore
Meet us now to part no more.

And again in that blest Aiden
Lives and loves a spirit maiden,
Lives a life of pure endeavor,
Joy from sorrow to dis sever,
Bringing hope and comfort ever
To the weak ones sin would lower,
And the light of truth forever
Beams to open every door;
For the angel ones see clearly
All our needs, and will outpour
Blessings, for they love us dearly,
And give strength forevermore.

MARY KELSEY BOOZER.

Washington Convention.

The fifth annual convention of Spiritualists completed a three days' session Sunday evening in Unity Hall, Tacoma.

Resolutions were adopted as follows:

We, The State Spiritualist Association of Washington in convention assembled, do resolve to abide and be guided by the rules and decisions of the National Spiritualist Association.

Resolved, That we as a spiritualist body believe there is no limit to progress, and as the soul of man is a part of God and becomes a part of the power that controls the universe, and

Whereas, The soul in its earthly experiences is subject to and ruled by its environments, therefore be it

Resolved, That we demand the best environments and highest teachings for all humanity, and

Whereas, This teaching must come through our mediums, and

Whereas, All genuine mediums, whatever phase they may possess, stand in the same relationship to the Spiritualist church as the ministers do to the orthodox churches, therefore be it

Resolved, That we demand the same consideration and respectful treatment for our mediums or ministers as is accorded the orthodox

clergy. We believe and assert that Spiritualism is the true religion of humanity taught and preached by the same Christ of the orthodox church.

And that suppression or restriction by any kind of law is to trample upon the rights and liberties of the whole people and more especially upon the hundreds of thousands of spiritualists living under this government and that we protest against all such laws declaring them in direct opposition to the constitution of the United States. Further be it

Resolved, That in this hour of the nation's sorrow do we sympathize with and send our best thoughts to Mrs. McKinley in her hour of grief and that we abhor the act, and that as a body we protest against all acts of violence in life and property, believing that the best results are to be obtained through peaceful methods, and would urge a more rigid enforcement of the immigration laws.

Six societies were represented, one charter granted, and two mediums ordained. We expect to do some good work this year, but our mediums are taxed \$10 a month in Seattle, and in Tacoma \$5 a day, \$50 a quarter, or \$200 a year. We intend to fight such injustice and opposition, as soon as we can raise money enough to do so.

Officers were elected for the ensuing year as follows: President, P. C. Mills, of Edmonds; first vice-president, R. T. Little, Seattle; second vice president, A. E. Hill, Edmonds; treasurer, Mrs. Mary E. S. McCall, Tacoma; secretary, Julian W. Smith, Tacoma; trustees, George Knowland, Irene Smith, W. O. Lovejoy of Tacoma, P. D. Hibner of Seattle, Mrs. Harriet Rogers of Elma.

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SAN FRANCISCO, OCTOBER 5, 1901

Count Tolstoy, it is said, is feeling the effects of the terrible persecution waged against him by the Russian authorities. He has lost his vigor, both mentally and physically.

Persecution of those who advocate a true cause always helps on to a final victory. Hence the persecution of mediums, seers and mental healers must be for a good purpose and will help on the car of triumph at last.

To Ourselves we owe it, as a duty, to cultivate all that is best in our mental, moral and spiritual nature. Every ego, says an exchange, is master in its own organism, and its right to control other organisms is limited to that which may be necessary to preserve its own. Its relation to others must be that of a co-worker for a common purpose, and never that of a dictator. In the language of Thomas Jefferson, "no one was ever born with a saddle on his back, and another booted and spurred to ride him." And yet, we find the many taking the place of beasts of burden, and the few asserting their right to rule them. This must be changed, for every one has rights which must be respected.

Helen Wilmans is being persecuted by the postoffice officials, the last stroke being to withhold her mail entirely—all because of the envy of some contemptible persons, because Mrs. Wilmans is a mental healer.

Begin with a generous heart. Think how you can serve others. Then you shall find resources to grow. Your own portion shall not be left desolate. Strength shall be shed through you. Do the utmost with what you have, and it shall go far enough.—O. B. Frothingham.

New "Fad" in Society.

The daily papers now assert that the New York society ladies have taken up the study of occultism. This is in accord with the action of many prominent ladies in England, who are now giving much attention to occult subjects, as we learn by telegrams and items in various periodicals. Here is what one of our exchanges humorously says about the matter in New York:

Society has taken up the study of occultism, and the possibility of a hostess reading at will the most secret thoughts of her guests is quite a disturbing one. The seal of approval has been set upon the fad by those two social arbiters, Mrs. O. H. P. Belmont and Mrs. Stuyvesant Fish.

It is said that instead of summer novels and other trivial reading the books most in favor at Newport at present are Mme. Blavatsky's "Isis Unveiled," the works of Col. Olcott, her earnest disciple, "The Occult World," and "Esoteric Buddhism," the work of Prof. Fullerton, of the University of Pennsylvania, who was a member of the Seibert commission to investigate spiritualism and psychic phenomena, and the lectures of Annie Besant.

Just before Mrs. Belmont's dinner party she presented to her guests a Mahatma who had all of the deep wisdom and occult power of Koot Humi, the familiar of Mme. Blavatsky, and Olcott. His name is Saraka and he showed himself to be an amazing adept. Some of the things he did were as remarkable as the manifestations of Mme. Blavatsky in a Fifth Avenue mansion when the high priestess had a shower of roses materialize out of the air of the great parlor and fall at the feet of the gathering.

State Presidents and secretaries are invited to meet at Washington, D.C., on Oct. 14 just before the N. S. A. Convention—to discuss the matter of propaganda work and to map out a plan for the same. Can we not send our President and Secretary? It will take money, but it will be easy to raise the amount if the Spiritualists of California will promptly act in harmony and contribute it. Will they do it?

Mind Cure.—All disease is but the manifestation of a mental condition—a *dis-ease* of the mind. The successful treatment is therefore the one which operates on the mind. F. W. Evans remarks quite wisely in the *Scientific Mind Cure* as follows:

By the power of silent suggestion, combined with a sincere *desire* to impart good and truth, and by vocal utterance if we deeply feel it, we can do much towards dislodging from the mind of an invalid the idea, the belief, the thought of his malady, and with the disappearance of this, the body can be left to take care of itself, or rather, it can be commended, like the plants of our garden, to the loving care of the Universal Life of Nature. Our main attack should be on the morbid idea, for if this be expelled from its throne, the scepter will be taken by the soul and convalescence will commence.

The Awakening.

"The signs of the times" betoken disintegration in old systems and ideas—the old things are passing away, and all things will become *new*, as recorded by the seer in the Island of Patmos, when depicting our time and its ever-changing condition.

A wave of advancing thought is passing over the entire world, and men everywhere are conforming to the new order of things. The light of the twentieth century is penetrating the darkest corners of the earth, and stirring the hearts of men who allow themselves to think.

The power of priestcraft is broken and is fast passing away. The masses are awakening to a new life, and begin to realize its importance and value. These are encouraging "signs of the times," and we hail them with joy and satisfaction.

The Bible is full of facts about fortune telling, and approving it, too. *London Light* for Sept. 14 contains the following examples:

We do not quite know why, but we do not care to "give ourselves away" to fortune-tellers and palmists, and yet they are always proving their power to foresee destiny and anticipate Fate. Besides, the Bible is so very urgent in this matter. It almost forces belief. This may seem satirical; but it is not. We agree with blunt Thomas Pearce, who lately wrote:

"Fortune-telling is either true or false; the judge says 'tis false (alluding to a recent law case); our ministers of religion say it is true. Abraham had his fortune told. Joseph told his brothers their fortune, and when Pharaoh had forgotten his dream, Joseph set him right. Jacob told his sons their fortunes; then think of Isaiah and the other Prophets. Joseph is sent to Nineveh to tell the people their fortune; and then we have in John iv:29, the woman singing: 'Come see a man which told me all things that ever I did.'"

The Manchester Alliance gave a reception to Mrs. M. E. Cadwallader and Mr. B. B. Hill in Manchester, England, on Sept. 6. They are now on the return trip to Philadelphia, Pa.

All of Truth is involved in Love. The purer the love we have the more of Truth we know. Men are befuddled with error because they are blinded by hate.—Lucy A. Mallory.

"In the World Celestial" is the title of a new book, by Dr. T. A. Bland, who is the author of quite a number of books covering a wide range of subjects—historical, scientific and literary. When we receive a press copy of this book, we will give it a review in the JOURNAL.

By an oversight, the price of the Biography of Dr. J. M. Peebles, by Prof. Whipple, was wrongly stated. It should be \$1.25. Postage 23c. For sale at this office.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

WHAT IS DIVINE SCIENCE? By M. E. Cramer and Nona L. Brooks, San Francisco, California, 3360 17th St. Price, 20 cents. For sale at this office.

This question is puzzling many who confound Christian Science, Mental Science and Divine Science, thinking they are all the same, but as a matter of fact, there is a vast difference. Christian Science ignores the body, calling man a reflection of God. It avers "that there is no matter." Mental Science says that "all is mind," and does not recognize anything above the mentality. Divine Science recognizes mind and matter, body and spirit.

If we should coin another name to embrace all these thoughts and unite them harmoniously together, we might call that amalgamation Spiritual Science, and probably in it would find the great harmonious whole—the "body, soul and spirit" of the universe.

INITIATION INTO GOD'S HOLY CITY OF LIGHT, by Virtuzia, S. H. P., Chicago, Ill., Temple of Truth, 509 North Central Ave.

It is printed on deckle-edge linen paper, with title in gold. 22 pages. Price, 75c.

This is a beautiful Narrative Poem of lofty and exalted thought, a divine revelation, with photo of the author.

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THE NEW THOUGHT and Transcendentalism, by E. D. Babbitt, M. D., LL.D., 16 pages. Price, 5c.

This brochure is intended to show that all systems of cure should stand on a true basis of science, and not occupy a single narrow rut to the exclusion of everything else. It is a kind criticism of an article written by Horatio W. Dresser, the celebrated author, on the New Thought. It deprecates the advocacy of transcendentalism, or the idealism which seems to build its foundation in mid-air, instead of upon nature and spirit combined.

THE SYMPHONY OF LIFE, by Henry Wood. 12mo. Cloth. Fine laid paper. Gilt top. Emblematic cover. 300 pages. Boston: Lee & Shepard. Price, \$1.25. For sale at this office.

This book will be regarded as one of the events of the season not only by those specially interested in the New Thought, among the leaders of which metaphysical movement he has long been recognized, but by the intellectual reading public in general. The book is composed of a series of individual chapters in which this forceful writer shows how, by correlation of mind and matter, comes the perfect "Symphony of Life."

The recent Harvard address of the Hon. Wayne MacVeagh, LL.D., ex-Attorney-General of the United States, on "The Value of Ethical Ideals in American Poli-

tics," is published in full in *The Arena* for October. It is a stirring plea for the elevation of our political standards and will repay perusal. A symposium on "The Trusts and the Single Tax" will delight the followers of the late Henry George. 25 cents. Alliance Publishing Co., Fifth Ave., New York.

BIG TRUTHS for Little People, by Alice Eckman Cramer. Illustrated. San Francisco, Cal. Harmony Publishing Co., 3360 17th St. It is bound in cloth. Price, 50 cents. For sale at this office.

This is a compilation of interesting stories for children, inculcating the new thought of this advancing age.

The Ladies' Home Journal for October is, perhaps, the best number of this magazine ever issued. The literary features include How the Leopard Got His Spots, by Rudyard Kipling; A Fifth Avenue Troubadour, by Ernest Seton-Thompson, etc., and Miss Withey's Writing and Speaking Correctly. The illustrations and art features are superb. Curtis Pub. Co., Philadelphia. 10 cents.

We endorse the action of General Charles H. Grosvenor, in requiring a certain share of the proceeds from the sale of his book to be set aside for a McKinley Monument Fund. Our readers will see an advertisement of this book in another column.

Important.—The following Amendment to the N. S. A. Constitution was offered by G. W. Kates at the convention of 1900.

Article VI, Sec. 1, amend by adding before the words "Spiritualist societies" the words "State, national or provincial."

Also strike out the second paragraph of Sec. 1, Article VII, and all words in third paragraph after the words "Societies chartered" or all words in conflict with this amendment.

The name of the hotel at which delegates to the N. S. A. Convention here are to stop, is changed from Willards to Fairfax. It is the same house (cor. 14th and F Sts.) only changed in name.

M. T. LONGLEY, Sec.

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Mediums' Directory

[MEDIUMS' CARDS put into this Directory for
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Mrs. D. M. Colby, Readings, 1041½ Valencia-st., S. F., Cal. Circle Tuesday eve. Phone, Church 680.

Edward Earle, Independent Slate-Writer, 328 Ellis St., S. F. Seances Sun., Tues. and Thurs. Readings daily except Sunday.

Mrs. Eberhardt, 3250 22nd Street. Circles Tues., Thurs. and Sun. evs. Phone Blue 954.

Mrs. Mena Francis, Spiritual Medium (Independent Slate-Writing) 118 Haight st. San Francisco, Cal.

Mrs. Gillingham, 305 Larkin. Meetings Sun., Tue. & Thur. Hours, 1 to 5, except Wed. & Sat.

C. E. Heywood, rapping medium, 1236 Market St., San Francisco. Questions answered by letter. Room 86; hours, 12 to 4.

Mrs. Hendee-Rogers, Nevada House, San Jose, Cal. Circle Tues. & Fri. 8 p.m. Readings daily.

Mrs. M. Hovet, 408 Octavia St. Readings 1 to 4. Circle Tuesday 2 p.m., Thursday 8 p.m.

Mrs. Lena Clarke-Howes, medium, 314 Eddy St., San Francisco. Sittings daily.

Mrs. Kate Hoskins, Medium, Lecturer and Healer. 423½ So. Spring St., Los Angeles, Cal.

Mrs. Hubbard, 109 Oak St., S. F. Circles Tuesday & Friday, 8 p.m.; Wednesday, 2:30; 10c. Readings daily, 50c. Diseases diagnosed.

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Mrs. Jennie Robinson, 509½ Larkin St. Circle Monday evening. Sittings daily. Readings by mail a specialty, \$1.00.

Mrs. Sarah Seal, Spiritual, Healing and Business Medium, 521 Golden Gate Ave., S. F., Cal. Readings and Treatments daily.

C. Mayo-Steers, 112½ Oak-st., S. F. Trance Medium. Readings, \$1.00. Tel. Howard 527.

E. R. H. Stoddard, Circles 10 cents. Readings daily. 278 Ninth St., San Francisco.

Mrs. J. J. Whitney, trance, business medium; life reader; examines ore, oil locations, medical clairvoyant; treats cures sick, cancer removed without use of knife. 1164 O'Farrell St., near Gough, Ellis St. car. Sittings \$1; letter, \$2. Telephone Hyde 2461.

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Good and Bad Days.

The *Adept* contains the following table of good and evil days for October. The first figures indicate the days of the month.

1. Moon par. Ven. Good general affairs.
2. Moon op. Ur. Ask no favors, be careful.
3. " con. Nep. Evil, sell, ask no favors.
4. " op. Jup. Sell, ask no favors.
5. " trine to Mars. Good, ask favors.
6. " sex. Sun & Nep. Gen. favorable.
7. " trine to Ur. Good, ask favors.
8. " sq. to Mars. Avoid disputes, sell.
9. " sq. to Ur. Sell, avoid risks.
10. " sq. to Nep. Sell, ask no favors.
11. " sq. to Jup. Deceiving, changeable.
12. " sq. to Sat. Sell, ask no favors.
13. " sex. to Jup. Generally favorable.
14. " sex. to Sat. Good, make changes.
15. " con. Mer. Active & changeable.
16. " con. Ur. Deceiving, be careful.
17. " op. Nep. Evil, run no risks.
18. " con. Jup. Ask favors or change.
19. " con. Sat. Bad, sell, run no risks.
20. " sex. Mer. Good, enjoy the day.
21. " sex. Ur. Gen. good for all affairs.
22. " sq. Mer. Deceiving, very active.
23. " sex. Jup. Slightly good.
24. " sq. Ur. Sell, run no risks.
25. " sq. Jup. Sell, be careful.
26. " trine Ur. Good, seek employment.
27. " trine Jup. Very good, enjoy day.
28. " trine Sat. Good, buy, ask favors.
29. " op. Mars. Evil, avoid disputes.
30. " op. Ur. Evil, sell, be very careful.
31. " con. Nep. Be cautious.



The Editor is not responsible for the opinions of correspondents.

Letter from Tacoma, Wash.

TO THE EDITOR:

The Spiritualists of the State of Washington, and ourselves included, are still on our feet, and in the face of local and State opposition are still gaining ground. The resolutions passed by the State Convention show that we are still alive to our interests and are united to demand our rights.

I was ordained this Fall and intend to test the validity of ordination here soon. At present no ordained medium dare display a sign or advertise in a paper; if she does she is fined \$10 a month in Seattle and \$5 a day in Tacoma. So far the city officials laugh at our ordination papers and go on taxing. Some of our mediums have paid the license. I do not censure as I do not know, but force of circumstances compelled them to do so.

I can but speak for myself. I would starve before I would submit to such an insult.

This State has had the name of being liberal, but it contains a large per cent of ignorant and bigoted people, as the late national trouble has shown. The daily papers here as elsewhere have hurled their slanderous abuse at us and the Socialists, classing us with anarchists and nihilists. But so far their abuse is recoiling upon their own heads as we do not deign to notice them.

The inherent nature of man is good; the apparent evil in his life is but the out-cropping from the deep under soil of his environments. Change his environments and like the rose placed in its proper sphere he would send forth the perfect blossoms of truth and spirituality and would soon transform this world into a bright summerland where spirits as well as men would love to dwell. IRENE SMITH.

Tacoma, Wash.

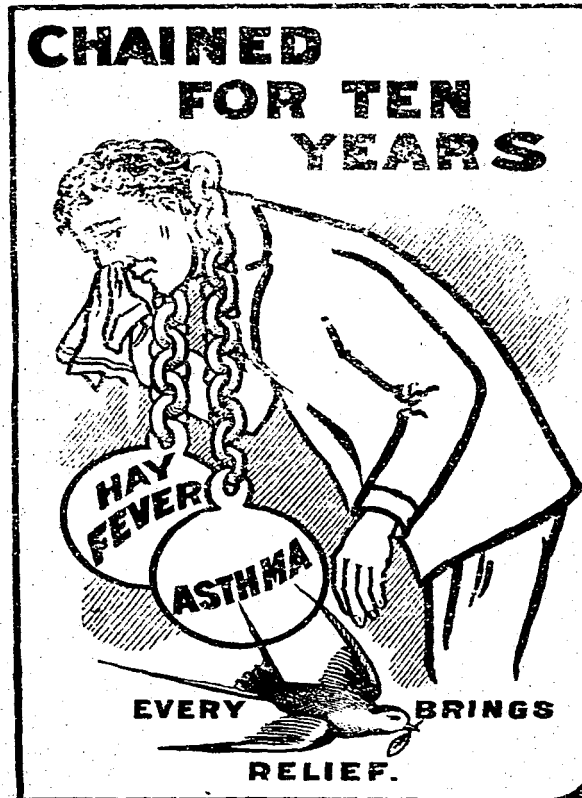
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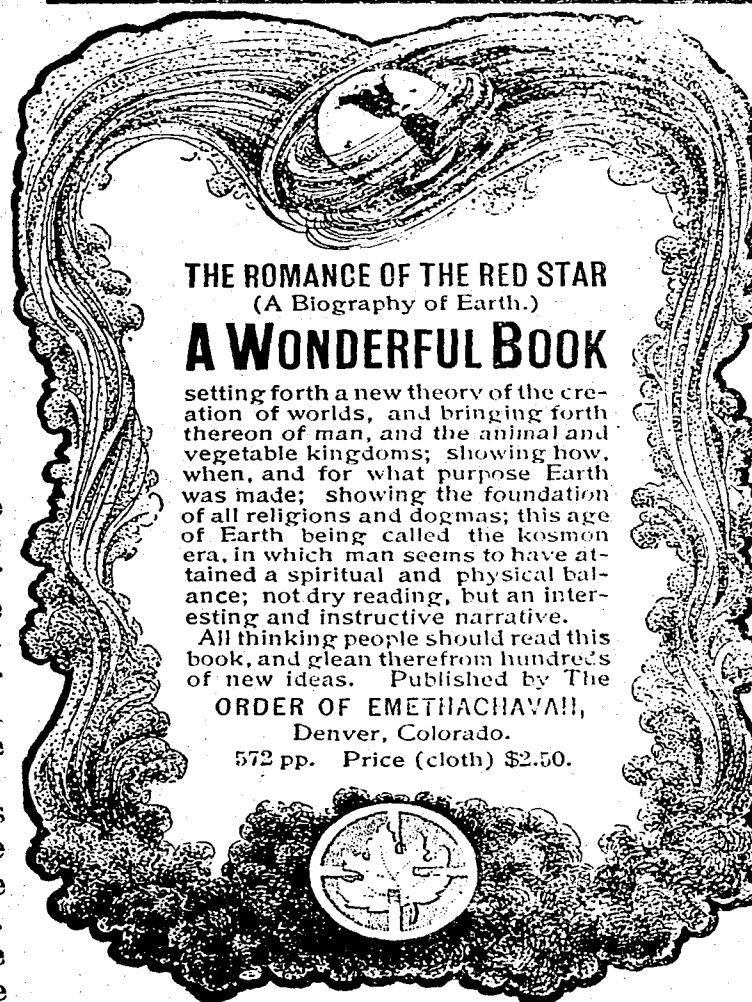
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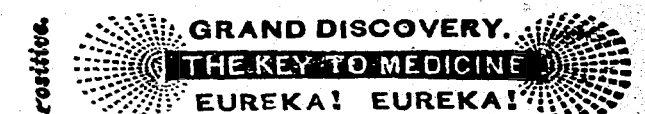
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Local News Summary.

Our Telephone.—Those who may wish to telephone to this office will please call up "Jessie 1769."**Children's Progressive Lyceum** meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.**Mission Lyceum** meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.**LADIES' AID SOCIETY.**—Headquarters at 305 Larkin-st., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. Ada Foye will until further notice give private sittings from 1 to 5 daily, at the residence of Mrs. Simmons, 721 16th St., corner of Brush St., Oakland, Cal. She gives a lecture and messages from the spirit-world, at Fraternal Hall, Oakland, next Sunday evening.**Transition.**—Ganselo Taylor, a native of Maine, aged 71 years, passed over the crystal stream to join his beloved ones in the better land, at Alameda, Cal., on Sept. 2, 1901. He was a good citizen, a brave and consistent Spiritualist—ever ready to give tokens of love from the beyond, to all who desired consolation from their departed friends. MILLIE HESS GILMAN.**The Wednesday** evening meeting at Loring Hall, Oakland, has been discontinued for the present.**At Oriental Hall** last Sunday, Mrs. Sarah Seal gave an inspired lecture on the spiritual philosophy and was followed by Mme. Young, whose psychometric powers were shown to perfection in reading for the audience. Profs. Young and Bothwell-Brown furnished excellent music.**Go on; Push Ahead.**—This was the motto used by Mrs. R. S. Lillie for an inspirational lecture last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco, on the platform of the Society of Progressive Spiritualists. This was the message from her guides, and referred to the work of those who were engaged in propagating the spiritual philosophy and phenomena. It was an eloquent effort, and fairly electrified the audience. She speaks in this hall every Sunday evening.**Henry Harrison Brown** lectured on "The Science of Life," at Odd Fellows' Hall last Sunday evening to a good audience. This series of lectures will continue until further notice.**Mrs. Eberhardt** read flowers and personal articles at 3250 22nd St., San Francisco, last Sunday evening to a good audience.**Oakland.**—Considerable interest is being manifested by Spiritualists in the meetings held in A. O. U. W. Hall, 1169 Broadway. At 3 p.m. last Sunday the subject under consideration was "Evolution of the Soul." Many prominent people were present.

At 8 p.m. messages were given by Mrs. Dr. L. P. Knapp, Mrs. Amanda Smith, Mrs. S. Cowell and Mrs. V. Sundberg. Meetings next Sunday at 2:30 and 7:30 p.m. in the same hall, with the same mediums. C. F. VAN LUYEN.

Mrs. Modie, of Watsonville, Cal., was in San Francisco last week, on a visit to her daughters in this vicinity. Mr. Modie went to Alaska some months ago, and there was attacked with pneumonia and passed away quite suddenly. He was a consistent Spiritualist, a faithful husband and father, and an estimable man.**The Oakland Spiritual Society** met at Unity Hall, 856 1/2 Isabella St., on Wednesday evening, Sept. 25. The Vice-President not being present, Mrs. Palmbaum opened the meeting by reading the poem entitled "Immortality," after which Dr. Palmbaum became entranced and gave spirit messages, after which the meeting closed. Vox.**Mrs. Sadie Cooke** has just received intelligence concerning the transition of her second daughter, Mrs. Maud Moulton. She had been ill a long time at Providence, R. I. This occurring so soon after the transition of her eldest daughter, is a double grief, as she is so suddenly bereft of the last of her three daughters.**Oakland.**—Dr. Turman opened the conference at Fraternal last Sunday under the auspices of the Union Society, the subject discussed being "The White Palace," and was followed by Dr. Anderson, Pres. Preston and others.

Mrs. Ada Foye occupied the platform in the evening, and notwithstanding the threatening weather, a very large audience was present. She was at her best, and all the messages given were fully recognized.

Sunday, Oct. 6, at 3 p.m., Swami Abhayananda will lecture on "The Fall of Man," and Mrs. Foye will lecture and give messages in the evening.

The Children's Progressive Lyceum folks went to the Kings Daughters' Home last Sunday and had a good visit with the old folks. Dr. Carpenter gave an excellent talk, and so did his guide, Mr. McAdam. Mrs. Hudson, who gave tests at the Lyceum, did the same at the home very satisfactorily. Mrs. Brown of the Ladies' Aid, who is a good medium, surprised and pleased us all with an excellent talk. Father Deputy read a first-rate poem about his 51st birthday, etc. Mr. and Mrs. Stark were there and assisted in the music. C. H. WADSWORTH.**Mission Lyceum.**—The entertainment on Saturday evening, Sept. 23, was a decided success. The following is the program as rendered, each number receiving an encore:

Overture, Miss Alice Helms; recitation, Miss Jennie Swift; vocal solo, Miss Gertrude Oranton; recitation, Master Frankie Close; vocal solo, Miss Maud Estelle Campbell; recitation, Miss Josephine Cusick; recitation, Miss Vernie Close. Dancing commenced at 9:45, which was participated in by old and young. Miss Alice Helms, the favorite pianist, furnished the music, and Mrs. S. R. Peck was chairman of committee.

Silver Wedding.—Mr. and Mrs. William Richmond (Cora L. V. Richmond) will give a reception in honor of the 25th anniversary of their marriage, on Saturday, Oct. 12, 1901, from 2 to 10 p.m., at their residence, 3802 Ridge Ave., Rogers Park, Chicago. We acknowledge an invitation to be present, and should be delighted to accept it, were it possible—the distance is too great. We know there will be a lovely time.**An Old Folks' Entertainment** was given by the Ladies' Spiritual Aid Society at Occidental Hall on Friday, Sep. 27. It consisted of a program made by the old folks, for the entertainment of the younger ones. It was well attended, and the following was the program rendered:

"Auld Lang Syne" (chorus); "Old Folks at Home" (chorus); recitation, Mrs. Dr. Treadwell; "Battle Hymn of the Republic" (chorus); selections by an unknown in costume; saxophone solo, Mr. W. McMeekin; "When You and I Were Young," W. T. Jones and Mrs. R. S. Lillie; reading, Mrs. B. F. Small; "The Unpronounceable Name of an Indian Chief," reading, Mrs. R. S. Lillie. At the conclusion of the entertainment, dancing was indulged in until 11 p.m.

The Ladies' Spiritual Aid Society held a very interesting meeting on Wednesday of last week at headquarters, 305 Larkin St., San Francisco. Mrs. Rennie gave a fine hand-reading entertainment, both by Psychometry and Palmistry. An interesting discussion followed, in which nearly all the ladies participated.

On Wednesday afternoon, Oct. 2, the regular election of officers will occur, and it is particularly requested that all members of the Society will attend and participate in the voting.

Postage Stamps may be sent to this office only for fractions of a dollar.

Mrs. C. J. Meyer, at 335 McAllister St., San Francisco, read flowers and answered questions at Friendship Hall Sunday evening to the satisfaction of her audience.**Scientific Reading** of character, including phrenology, physiognomy, graphology and palmistry, combined, for one dollar. French language also taught. Private lessons, 50c; classes of six, 25c. Miss DE LA BAERE, 488 Geary St., San Francisco. From 1 to 4 p.m. 33tf**One Thousand Dreams** and their Interpretations, by Dr. R. Greer. Price, 25c; postage, 4c. For sale at this office.**Deep Breathing** for Physical Development, or Internal Respiration, by Respiro. 50c. For sale at this office.**Death and Afterwards**, by Sir Edwin Arnold. Price, 75 cents. For sale at this office.

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This method has been so perfected by the doctor and his associates that anyone may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

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VOL. 38. T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, OCTOBER 12, 1901.

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TRUE HAPPINESS.

I do not own an inch of land,
But all I see is mine.
The orchards and the mowing fields,
The lawns and gardens fine.
The winds my tax collectors are;
They bring me tithes divine;
Wild scents and subtle essences,
A tribute rare and free.
And, more magnificent than all,
My window keeps for me
A glimpse of blue immensity,
A little strip of sea.

LUCY LARCOM.

BORDERLAND.

Fulfillment of a Dream.

A remarkable instance of the fulfillment of a dream was adduced at an inquest held on Oct. 3, at Sittingbourne, on the body of an elderly man, who committed suicide by drowning himself in a mill stream. A son went in search of the deceased, but could not find him. A brother-in-law then told the son that he had dreamed that the old man had drowned himself in the mill stream in the neighborhood. The son went straight to the spot mentioned, and found the body of the missing man in the stream.—*The Two Worlds*.

Interesting Incidents.

MAY HESS FANNING.

In my first years of mediumship, critics with an air of superiority (born of ignorance) asked me this question: "If Spiritualism is true, what good is it?" and "How does it benefit humanity?" I was only a weak fledgeling then, testing my wings outside the old orthodox nest, and my questioners all shook their wise heads, exclaiming: "Oh, she will fly back again," "the moth to the candle, and a fool to the follies of Spiritualism," etc. That was 25 years ago, and more, and the fledgeling knows now, that Spiritualism, simple and pure, is all good, and will outshine all other lights and "isms" in future years.

The inspired speakers of our philosophy: who can tell of the good they do? The influence of their beautiful words, like a mighty river, carries humanity on toward the ocean of eternal wisdom and power. The much-abused clairvoyants, if honest and true, are good. What joy comes when a clear and fine description of our loved ones is given, and when to this is added names, dates and life events, how it brings us *en rapport* with the unseen, and yet real universe of soul?

The materializing mediums bring us "the touch of a vanished hand and the sound of a voice that is still?" Away back in memory's land, at the beginning of a toilsome way, the strong right hand of a spirit friend, materialized under the cover of my own table, with a bright light burning in the room, shook my hand and gave me strength for life's battles.

Heaven bless "Billie," the slate-writing guide of a medium then living in Chattanooga, Tenn. If I remember rightly, the medium's name was Whitehead. There was no trickery with Billie, or his medium; the noise of that bit of pencil scratching over the slate was one of the sweetest sounds I ever heard. If that medium is living to-day, we wish he would write us, and let us thank him again for the good he did, for his gifts were freely used for the benefit of the Cause and for his friends.

At one time, I remember, Billie's medium sat in the spiritual hall attending service, when the spirit whispered in his ear: "Tell Mr. — to hurry home or his house will burn." The medium gave the warning, and both quietly left the hall, going immediately home, where it was discovered that a coal from the fire-place had fallen on the rug and was slowly setting fire to the carpet.

I remember now, as I write, of a strange marriage brought about by spirit power, through my own prophetic gifts. At the Lookout camp-meeting, a gentleman having two wives in spirit-life came to me for a sitting. Seeing them beside him, I said: "Your two wives are here, and they foretell a third marriage." He replied that he knew of no lady to whom he would propose marriage. "No," said I,

"because you have never met her, but will soon do so."

While located in Chattanooga, I afterwards met a lady, in her own house, to whom I said: "You are going to marry, in a few months, a Spiritualist and a man twice married. She stoutly affirmed "No," as did all her family and friends. The message came: "Mortals can not prevent it." In less than a month I had by a strange coincidence introduced the gentleman sitter and this lady, and as soon as I had done so, the voices again said: "They will marry," and in the face of all opposition, they were made husband and wife, at the exact time and place shown in my first vision.

The man was J. W. White of Chattanooga, Tenn., who can vouch for its truth. I should be glad to know if the other prophecies made have been fulfilled.

At another time a warning was given a gentleman of a shooting affray at a station. In three days came these words by mail: "As I left the train at — Station, there were the two men you described, with drawn pistols, and the blood of the man shot flew on my cuffs, which I immediately took off and mailed to my wife, and asked her if it was not spirit power that told you. What was it?"

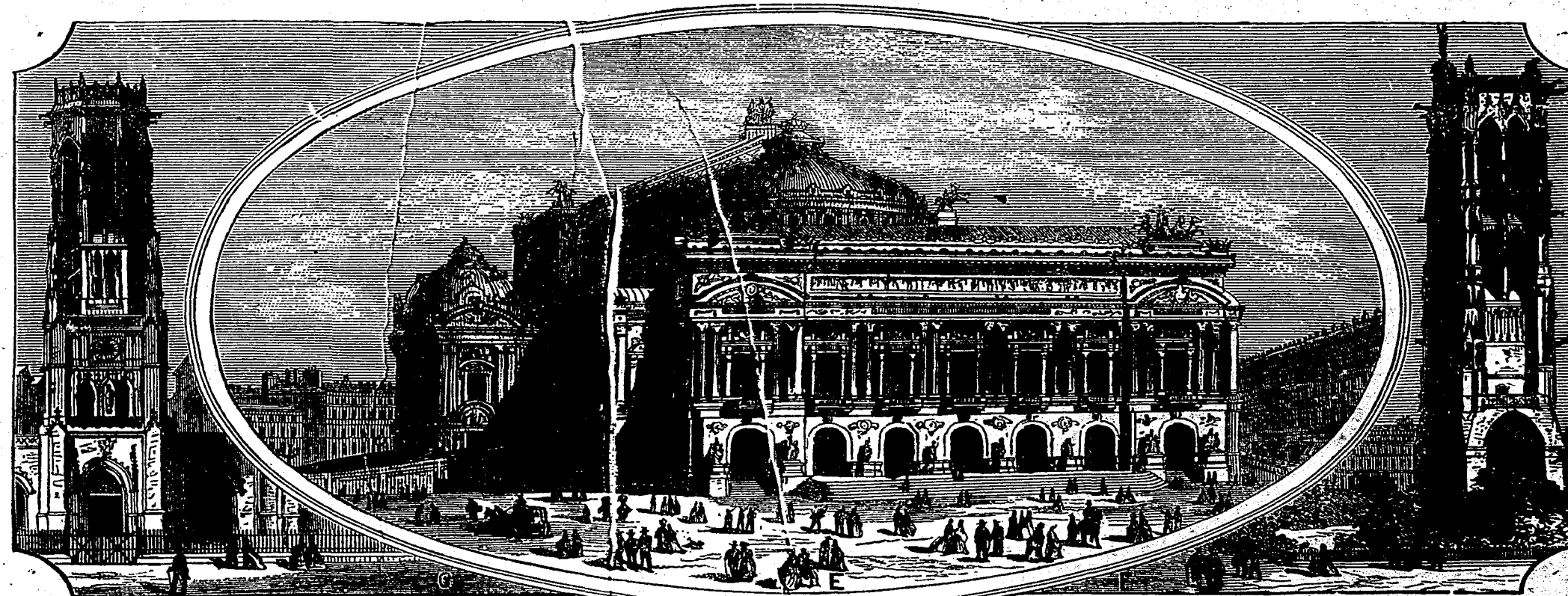
At another time, being invited to attend a private sitting in the same city, I sensed an accident, or danger, and refused to attend, but was finally persuaded to go. The house stood out from the city in the suburbs, and as we neared it I felt the danger to be from evil forces, on the spirit side. During the circle one of my guides warned us to be careful as we left the house, for danger threatened us; but the circle made light of the

warning, and the spirit said, no more. On going to a room to don my wraps, previous to walking home, my body was taken possession of by my Indian band, and before I knew it, they were putting me through a fine muscular drill, until my body seemed as light as a feather. As the friend and I stepped out the front door, the host and hostess followed and held a lighted lamp to light us down the steps of the high veranda. My escort was just ahead, with his foot on the top step, when he gave a cry as if struck a blow, reeled and fell off the veranda to the ground below, striking on his foot, the bones of which were broken so badly as to make him a cripple for weeks. "Oh! he simply fell," says a critic. Did he? What happened to me?

I was lifted into the air, carried as a bird flies, over ten feet by measurement, and sat down on the ground unhurt and laughing. This was witnessed by three persons—Dr. M. J. Palmer, my escort and friend; the medium, whose name I have forgotten, and her husband.

About 12 years ago, while living in San Jose, my husband's partner, Captain Austin, slept in a room over their place of business. As he took care of all the cash from the different shops and stores, he sometimes had by him a considerable sum, which he nightly placed under his pillow. I suddenly sensed danger for him, and begged him to look well to his door lock, and advised caution, etc.

Not long after that, he was awakened one night by the touch of a man's hand on his pillow feeling for his money. As the Captain was a very cool, brave man and an athlete, he sprang from bed, grasped the man, put him outside



The New and Elegant Theatre in Paris, France.

the door, locked it and went back to bed. The fellow had pretended drunkenness, and the Captain thought no more of it and soon fell asleep. Again some unseen power awakened him suddenly, and in the dim light of a street lamp he discovered the same villain close to his pillow, this time with an open knife in his hand. The Captain not being able to arouse the police, took the would-be assassin by the back of the neck with one hand, and with a loaded pistol in the other, marched him to police quarters.

The Captain is in spirit-life now, or would testify to the truth of this. His death was shown me, from the first hour of sickness, even to the hour of transition. I was the one who first told the sorrowing wife that he was even then passing away. With ears and feet cold with the purple chill of death, the "regulars" were still administering morphine and other drugs.

Mrs. Cordelia Decker, afterwards wife of Prof. J. R. Buchanan of Boston, Mass., was for years my dear friend by correspondence. I do not think her superior, in Psychometry, was ever found, and when I felt, months in advance, the inevitable transition coming as the result of over-work and nerve exhaustion, I said: "It must not be." The high-class work done by Prof. Buchanan, and his advanced ideas, were the result of having in his own home, as wife and adviser, the beautiful and queenly woman whose lovely spirit appeared to me, in San Jose, Cal., the night after the day her body was buried in Boston. I was quite ready, for the letter which the Professor sent me in a few days. Blessings on him, too, for the unselfishness of his devotion to the cause of truth and humanity.

When nights are dark, and hope seems vain,
When paths grow steep, and sorrows rain,
Beats down life's barque, one star shines clear

Across life's way,
Set far above earth's shadow-land,
The beacon light by angel hands,
Gleams fair and bright.

Ben Lomond, Cal.

Laughter.—It is said that man is the only animal that can laugh. I once heard a great professor lecture on laughter and the good that comes from it. He went so far as to say that if one could not feel to laugh, he would be benefited by getting up an artificial laugh that would shake the diaphragm; it would be to the physical system what the burning of soot out of a chimney would be to the chimney; it might always be depended upon to bring beneficial results. Confirmed dyspeptics and hypochondriacs seldom laugh. Do not trust the man who never laughs; nor would I trust very far the man who never jokes. I know "the fool is known by his much laughter," so the villain is known by his seldom laughing, excepting a kind of sardonic laugh, when he supposes he has his victim in his grasp.—*Moses Hull.*

If, on Entering a house in Russia, one does not first render homage to the "holy icon," before saluting the host and hostess, he is a marked man. This comes from the union of church and state in that country. A volume could not contain a recital of all the tyranny that has proceeded from that union.—*Each.*

Esoteric Learning.

DR. N. F. RAVLIN.

The significant trend of modern thought is seen in the attention paid to soul culture. In the old dispensation now drawing to its close, education has been esoteric, both in nature and scope, and hence has come far short of securing the normal development of man. The so-called five physical senses have been its limit. The gray matter of the brain has been regarded as the generation of thought, and the objective consciousness as including the sum total of human attainment. The realm of Spirit has been, in the wisdom of the schools, an unknown and undiscovered country. Spirit could not be dissected by the knife or scalped, hence its existence has been ignored by the savants in the past.

But a new era dawns. The opened domain of Psychology reveals a deeper meaning and a broader scope to man's possible achievements. The infinite measurement of soul is coming to be understood. Creative energy is awakened in man's sub-conscious being. Omnipotence is being focalized in the imperishable potency of thought. A hitherto unknown dignity is seen to belong to man. He is no longer a worm of the dust, but a reigning sovereign. In the unfolding science of the soul he enters the laboratory of causation. He is at home in Nature's vast workshop. In the realm of the "hidden wisdom" he finds his congenial dwelling-place. Here thought is generated. In this domain Spirit is supreme. Thought vibrations go forth from hence to stir the objective world. Enthroned in Spirit, man wields the power of "Psychic Force" with ever-increasing ability. Limitations are found in the objective life only. They exist in the flesh, not in the Spirit.

In soul culture "thoughts are things." "Thought force" is the creative power that builds all things. There is nothing in nature or art that is not the product of this vital soul energy. All the achievements of Christian Science, Mental Science, Divine Science, Magnetic Healing, Hypnotism and Suggestive Therapeutics, are unsought consciously or unconsciously by this power, and we are in the infancy of it. It will not be long until no form of disease can stand against the concentration of Thought Force. Suggestion is rapidly displacing the drug system; wise physicians are coming to recognize the fact. Meantime, laymen have to a large extent been the pioneers in the various forms of psychic healing.

All phases of Psycho-Therapeutic thought are commanding wide attention. Chairs of Psychology are beginning to be introduced into the colleges and universities of the U. S. A., which is a very significant indication of progressive development in our methods of education. All the "signs of the times" indicate the dawn of a "New Era." Old things are rapidly passing away. The reign of lust will soon end. The sovereign dominion of Love will be established. Truth will overthrow error. Health will banish disease. Good will conquer evil, and the darkness of hoary-headed superstitions will be dispelled by the effulgent light of the Spirit. Character will outweigh creed, and doing right for right's sake will supersede every form of faith.

Altruism must prevail. Selfish greed and a soulless competition will be as much out of place in the New Dispensation as it would be in Heaven itself. There will be no rich and no poor. The extremes of opulence and luxury, and poverty, squalor and wretchedness, will not be known. None shall cry for bread, nor shiver half clad in cold and cheerless tenements. The "sound of revelry by night," mingled with the wail of sorrow from breaking hearts, will fall upon the ear of the distressed listener no more. The exalted shall humble themselves, and the lowly shall be lifted up. Wisdom and knowledge shall be the stability of the times that are "To Be," and all work of whatever nature shall be performed for the purpose of adding to the sum total of human happiness. This will be true, not only of individuals, but of Governments as well. The nations of the earth cannot transport their vast standing armies into the Millennium. They will have to cease their terrible slaughter of human beings or perish from the earth before that glad day dawns. It is according to the inexorable decree of retributive justice.

Let the fate of ancient nations be a warning to those now on the scene. Neither the "sable trappings of woe" nor the accoutrements of war will have any place in the New Time that is rolling on. The rising Sun of Love appears,
The shades of night dispelling;
Its radiant light through coming years,
All gloomy doubts expelling.
Brighter and brighter still it shines,
All good and truth revealing;
Bringing to view Celestial Shrines,
And naught divine concealing.
And soon the "Golden Age" will come
In fullness of its measure;
The victory over wrong be won—
Priceless will be the treasure.
The holy light of Love divine,
In human hearts is shining;
Henceforth let none on earth repine,
With love their souls entwining.

—*Spiritual Review.*

Sectarianism.

J. P. COOKE.

How much the human mind gains in dignity and truth by discarding petty sectarian notions. Man, of the twentieth century, looks back upon the religious development of the past and finds it a series of frightful mistakes and atrocious blunders, a chaos of superstitions, a wild farrago of hideous dreams. These monstrous idolatries show, in the judgment of humanity, what degradation the human mind sinks into when left to itself.

With what different feelings the modern, cultivated, spiritualized man or woman, clear-minded and instructed, looks at the same facts. We are persuaded that all religions come out of the human mind in the process of the development; that they are all efforts on the part of men to understand the conduct, and get at the secret of the Universe, when they are not the schemes of priestcraft to hold control of human minds. All these tentative efforts are phases in the effort of the human mind to gain more light upon the problems that are flung down in its pathway.

As Octavius B. Frothingham said: "The whole religious history of mankind is one long testimony to the earnestness, the determined patience of the intellect of man. In all ages, in all races, man has tried to lift himself above his lowest conditions, to understand himself and the world in which he lives. What feelings of respect

(respect amounting almost to reverence) do we have for even the most bewildering systems that have been professed by human creatures, when we look at them in this new light."

Of course, the ancient men, like the modern, make mistakes. But the question is not whether we make mistakes, but whether we make them in the honest pursuit of truth. It is the needless error that is harmful—the error that should have been outgrown and cast away. So long as a narrow sectarianism endures, the poison of its spirit must drop into the world. Religion is more than all the "isms." Christianity is only one form of its expression, which has had its birth, growth, culmination, and is now verging towards its decline. Its unworthy features will and must pass away. The Divine Reason in the human soul is more than any church, any system; more than all systems and churches. Harmonial Man is more than apostle or saint, than law-giver or prophet. The creative spirit of truth is at work most diligently in our communities in modern times—reviving religious ideas, quickening religious sentiments in a way that few suspect.

Spiritualism is a religion of itself, without priesthood or temple, without creed or altar, or sacrifice. It believes in man, consults nature, trusts to the creative genius of natural intelligence; a religion that is undermining sectarian churches in all established forms of expression. It enlightens all the pulpits that receive it. The Religion of Humanity counts thousands of adherents among men who, at the behest of a living conscience, have left Christianity and every form of instituted faith.

Modern Science leads directly to religion in its disclosures of harmonious law. Spiritual Philosophy supports its effort by interpreting the meaning and intent of nature. There is already a science of religion suggested by the doctrine of evolution—a doctrine of reasoned faith, full, rich, exuberant, with aspiration, worship, brotherly kindness and earnest devotion in all good and worthy works.

It is coming. It is already here. Some of us know it. Some live in the atmosphere of it every day. Thousands enjoy this new faith, drink in the spirit of it, feed on its nectar and ambrosia, and are made pure and noble by its influence.

We may hope that the time will come for all men, when the spirit of jealousy, antipathy and contempt shall be expelled; when religion shall be as free as science, or philosophy, or literature, and shall take its place as the sweetest friend and the mightiest inspirer of man.

Boston, Mass.

The Inner Self.

FRED BURRY.

The composite nature of man has been a subject which has engaged the minds of thinkers in all ages. A dim recognition of an entity within man's being, in a sense distinct from the personality of flesh and blood, is the theme of numerous writings. We find many various titles given to this conception of an invisible being acting behind the veil of matter; among which are: genius, angel, spirit, soul, subjective mind. The office of this inner or higher being is understood to be that of guide and counsellor.

That such a conception of a second nature which has the element of a determined distinction should be so widespread and existing in all times, it would seem must have a foundation of truth. And it means so much for us, giving a plain interpretation on certain problems of life.

It means that man can never be alone; the dual nature which he bears within him gives him a companionship which, once realized, gives a continuous sense of security.

This inner being is his real Self; while the form reflected in the mirror is an image thrown upon the canvas of Existence, and is in a sense the shadow of the real entity as yet behind the scene of vision.

It is the mistake of many scientists that their research is confined to the mere dissecting and external investigation of phenomena. Their deductions are the result of the most superficial experiment; they ignore the inner side of life; and because of their one-sided view, their conclusions are incorrect. And how shall the inner side of life be explored? Necessarily by an entire inversion of the methods of the 'schools.' Not by curious seeking, or hard plodding thinking; but by giving up, by the mastery of indifference, by not thinking so much as feeling.

Yes, it is by coming in a conscious touch with the inner life that we can alone understand it. Designations are all very well for external things, but the inner life transcends the nature of Design, for it is the Designer; it therefore cannot be limited by the imposition of any ordinary name. It is to be felt rather than defined; in this way is interpretation to come about.

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This inner ego is not bound by the laws of time and space. We are so apt in our early days of consciousness to consider anything not having the properties of limitation to be unreal. The whole nature of external existence is transitory and ephemeral, and to seek for any abiding contentment in such a realm is only to court disappointment. It is by passing, letting things go, giving up, that we maintain happiness, since this attitude leaves the ego free to move, free to breathe.

Such a widening of our life, first dictated by the simple feeling of good fellowship, brotherhood, love, begins immediately to loosen the wrappings of the long-drawn-tight veil of separation, until at last when the individual life is fully prepared the shroud of matter is completely unveiled. Then the throne of mastery is reached.

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W. J. C.

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It is generally conceded by thoughtful people that one's experience seldom proves demonstrative to another unless witnessed through their own physical senses. Tell a friend that such a cause will produce such a result, and he at once has his doubts, unless he has had like experience, and, being in doubt, he will go to considerable expense in some way to demonstrate the fact to himself. As Neptune requires 165 years to perform one revolution around the sun, no one man can know from experience the actual influence of Neptune in the twelve signs of the Zodiac, although one may be born with sufficient soul experience to intuitively know what the approximate effect of Neptune will cause. Therefore we must ever call Astrology an Occult Science.

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Water never rises higher than its source by natural means, and when raised by artificial means, will fall again when released. So with man; he may be raised artificially for a time, but artificial means must necessarily give way in time, and he will follow nature's course.

One versed in Astrology will tell by a glance at the nativity, about what one's capabilities are, and what their life will be. To tell it all in detail is impossible; no one, or one thousand minds, could say exactly what he will do, but any good astrologer would say when he has had success and when failure, and if we find one infallible rule in Astrology, we have made a science of it and proved fatality, although we may be unable to comprehend it. But we need not stop here and say: "If there is a fate governing us, why make a move?" Let us go with Astrology and say, we know that certain causes produce certain results; therefore, if we find that it is a poor time to get money, it may be a good time to get wisdom. Solomon said: "There is a time for everything," and this is fate also. Why not work with nature, not against it? It does not require a philosopher or an astrologer to show you that you have success, sometimes without half trying,

while you may kill yourself working at another time and have no success at all.

Astrology does not conflict with any other occult science. It will demonstrate that one born at a certain time will have an intellect whereby he can cure disease by faith, or power of will, or by laying on of hands, and by the use of drugs at a proper time. It teaches that there is a supreme intelligence of which man is a part, and is fated to reach a realm whereby he will be subject to higher laws, while disease and discord are the other pole of the magnet.—*Each.*

Some Random Thoughts.

EUDORA B. MARCEN.

In looking over a file of JOURNALS, I noted with no little surprise how rarely a word or line from any of our coast workers appeared in its pages. The question arose: Are the workers indifferent to the help they might be to one another, to the pleasure they might give their friends—"from Del Norte to San Diego"—by the expression of a few of the thoughts that throng their brains, or by the account of some of the rich and varied experiences which come in the lives of all earnest workers?

The JOURNAL that contains the most articles, wise, witty or otherwise, over familiar names, is the one most prized by me. And being just an average human being, I judge others may be moved by a like feeling.

My attention was particularly called to this matter by the question of a Santa Cruz friend, during my recent visit to that delightful little city. "You used to write for the coast papers. Don't you know if we can't hear you, we should enjoy reading something over your name?"

If those who know me feel thus toward one of the minor workers, how much more interested would be the friends of the active workers in the forefront?

We are all at times inclined to feel discouraged. Personally, I have no doubt as to the growth and acceptance of the spiritualistic idea; but my heart does sometimes misgive me as to methods. Everywhere we find the facts of spirit communion receiving credence and recognition. Everywhere the acceptance of the spiritual origin of all things is growing more popular. But our spiritual societies, our rolls of membership, are not increasing in like ratio.

There is a cause for all things, and when the combined wisdom of our forces, "in convention assembled," have discovered the cause of this lack, perhaps they may also be able to apply the remedy.

The charge that it is owing to intense individuality is scarcely tenable. A strongly individualized person has no fear of losing himself in union with others. A man who is sure of himself and the principles he represents, is willing to hear the other side, is tolerant of the opinions of others, that he may lead them into the broader way. So if it be because of our personalities that we cannot unite, we confess our weakness. Let us look for some more reasonable cause for our lack of unity. May it not be from our not thoroughly understanding the meaning and purpose of the movement we call Spiritualism?

We have no leaders. Our conclusions must be the consensus of

the whole body. We represent the democracy of religion. Are we worthy of our high calling?
San Jose, Cal.

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EUDORA B. MARCEN.

In looking over a file of JOURNALS, I noted with no little surprise how rarely a word or line from any of our coast workers appeared in its pages. The question arose: Are the workers indifferent to the help they might be to one another, to the pleasure they might give their friends—"from Del Norte to San Diego"—by the expression of a few of the thoughts that throng their brains, or by the account of some of the rich and varied experiences which come in the lives of all earnest workers?

The JOURNAL that contains the most articles, wise, witty or otherwise, over familiar names, is the one most prized by me. And being just an average human being, I judge others may be moved by a like feeling.

My attention was particularly called to this matter by the question of a Santa Cruz friend, during my recent visit to that delightful little city. "You used to write for the coast papers. Don't you know if we can't hear you, we should enjoy reading something over your name?"

If those who know me feel thus toward one of the minor workers, how much more interested would be the friends of the active workers in the forefront?

We are all at times inclined to feel discouraged. Personally, I have no doubt as to the growth and acceptance of the spiritualistic idea; but my heart does sometimes misgive me as to methods. Everywhere we find the facts of spirit communion receiving credence and recognition. Everywhere the acceptance of the spiritual origin of all things is growing more popular. But our spiritual societies, our rolls of membership, are not increasing in like ratio.

There is a cause for all things, and when the combined wisdom of our forces, "in convention assembled," have discovered the cause of this lack, perhaps they may also be able to apply the remedy.

The charge that it is owing to intense individuality is scarcely tenable. A strongly individualized person has no fear of losing himself in union with others. A man who is sure of himself and the principles he represents, is willing to hear the other side, is tolerant of the opinions of others, that he may lead them into the broader way. So if it be because of our personalities that we cannot unite, we confess our weakness. Let us look for some more reasonable cause for our lack of unity. May it not be from our not thoroughly understanding the meaning and purpose of the movement we call Spiritualism?

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SAN FRANCISCO, OCTOBER 12, 1901

Prof. Geo. F. Perkins wrote to the *Progressive Thinker* last week an article on "Prophecies," and claims credit for foretelling the re-election of President McKinley, and also the calamity which followed. He says he looked with dread upon every appearance of Mr. McKinley in public after his re-election, feeling sure that some disaster would soon follow. This feeling was shared by many other seers.

The N. S. A. Convention begins next Tuesday, and promises to be a very interesting meeting. The past year has been an eventful one, and much good work has been done for the advancement of the Cause in general. We hope that energetic work will be laid out for the coming year, and that the Convention will be entirely harmonious, and that in the future the N. S. A. will be a grand tower of strength for the Cause at large.

The Time for holding the National Convention is quite undesirable—coming so soon after the closing of the camps, and during the political excitement of the November elections. It is proposed to change it to an early date next year.

Gnostic Review is the new monthly edited and published by Dr. C. Turnbull at San Francisco, Cal. In the list of contents of the first number we find: Gnostic Truths, Order of Melchizedek, Celestial Dynamics, and Deep Breathing, etc.

Know themselves office for subscription are respectfully the same, and

The N. S. A. Convention.

President Harrison D. Barrett published his annual report to the National Convention in the *Banner of Light* for last week. It was a lengthy document, detailing all the matters of public interest connected with the National Association, making many valuable recommendations. President Barrett sums up the work as follows:

One new Association has been organized, and one reorganized during the year. Between 30 and 40 local societies have been formed; the chief promoters of this important work being Mr. and Mrs. E. W. Sprague, Mr. and Mrs. George W. Kates and your president.

President Barrett refers to the persecution in many of the cities of the United States, in the way of weekly, monthly and quarterly license taxes which are being imposed upon mediums unreasonably and unjustly and recommend the Convention to appoint a committee to report upon the matter at the coming Convention, in order to remedy the evil. The report further says:

During the past year, 21 mass meetings have been held under the auspices of the N. S. A. and the several active State Associations. Eighteen of these gatherings have been attended by your president in person. These have been large and quite enthusiastic meetings throughout the series.

We heartily concur in the conclusion of Mr. Barrett's report. He says:

Each one should resolve at the opening of the ninth year of our work to redouble his efforts to make the N. S. A. a power for good in our land. Let us labor together in love, and prove by our works that we realize the truth of the adage, "In union there is strength." Let us lay aside all differences of opinion on non-essentials, and work with a will to make our Spiritualism stand forth as the religion of humanity and the ethics of the civilization of the soul. Let us lift high and yet higher our banner of co-operation, and win our way through the harmonizing influence of Love and Peace.

THE SECRETARY'S REPORT.

Mrs. Mary T. Longley, the efficient secretary, also makes an interesting report, from which we glean the following facts: Her last annual report showed that nine societies had been chartered during the previous year. This year 34 societies have received charters from the National Association; 30 of these are local societies and two State Associations, one camp-meeting and one Ladies' Auxiliary. She says that the Free Library and reading-rooms at headquarters in Washington are doing a good work, educating the people in the philosophy of Spiritualism. About 100 books have been added to the Library during the past year. Pamphlets have been issued by the Board of Directors and distributed freely, doing a good work in propaganda lines. Mrs. Longley's report concludes with these encouraging words:

On the whole, we feel that a grand work has been done during the year by this National Association, and that we may meet in the next convention with glad hearts, willing to submit our records to an unprejudiced public, and with this public I leave this report; but pausing to give my recognition to the able service and assistance and courteous treatment ever afforded to me in every hour of need, by our genial president, our energetic and whole-souled treasurer, and by every member of the N. S. A. Board.

The N. S. A. Presidency.

The Presidency of the National Association seems now to be the great "bone of contention." Since the publication of the article headed, "To the National Delegates," by Mr. Theodore J. Mayer, in the *JOURNAL* dated Sept. 28, we have received several communications criticizing it, deprecating any nomination in advance of the meeting of the Convention. These articles could not be published in the *JOURNAL* in time to be of any value, as they have been received since last week's issue, and the Convention opens next Tuesday.

All these communications advocate the re-election of Mr. Harrison D. Barrett, and the *JOURNAL* sincerely hopes that this may be done. He has served the National Association with credit and ability, and should be retained, if he can be persuaded to take the office for another term. Others may do well, but one who has served the Association so well for 8 years, should have the preference. His editorials in the *Banner* have nothing to do with his duties as President of the National Association.

Another Seer has had a prophecy fulfilled. This is Thomas J. Shelton, editor of *Christian*, Denver, Colo. It was made in public on May 7, 1901, before the United States Court in that city, and published in the *Denver News* on May 8, 1901. As it is now partially fulfilled, we give it space—Bro. Shelton being a prominent psychic and seer. It reads as follows:

I have possessed the gift of prophecy from birth; have given numerous well-authenticated demonstrations of the power, and here before the most exalted court of the State of Colorado I make a prediction which I call upon all to remember. Theodore Roosevelt will be the President of the United States in succession to Wm. McKinley. He will serve two terms and be followed by a Republican. The Democrats have elected their last President. At the end of 20 years a party known as the Union Labor Party will absorb the remnants of the Democracy and its allies and labor will elect a President.

Magazine of Mysteries is the title of a new monthly published by Charles E. Ellis, 22 North William St., New York, at \$1.00 a year. It contains a large amount of interesting occult matter, having 32 pages in each number.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of 17¢ price, for postage.

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This book contains many new words and names, the meaning of which is not given in the text. A dictionary is in preparation, giving the definition and pronunciation of all these words, which will be finely illustrated with full-page cuts of the different types of ethereal ships, and maps of the continents for each cycle, and maps showing the travels of Zarathustra, Brahma, Eawahtah, Chine, Moses, Sakaya, Po, Joshu, Abram and Capilya, with the location of the ancient cities, the submerged continent, etc.

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KAREZZA; the Ethics of Marriage, by Alice B. Stockham, M.D. (new edition). 144 pp. Chicago: Stockham Pub. Co. Price, \$1.00. For sale at this office.

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The two most important utterances made during the month of September were Mr. McKinley's speech at Buffalo, in which he enunciated his program of reciprocity and the cultivation of in-

ternational amity, and Mr. Roosevelt's address a few days earlier in Minneapolis, in which the purposes and ideas of the man whom the assassin's act has since raised to the Presidency, are clearly and fully set forth. Both these addresses have an unusual historic importance, and readers of the *Review of Reviews* will be glad to find the full texts reproduced in the October number of that magazine.

A new feature that marks the inception of *Mind's* fifth year, which begins with the October number, is a series of frontispiece portraits of New Thought leaders, with biographic sketches. The initial subject is the Rev. R. Heber Newton, D.D., who contributes the opening article. His topic is "The New Theology," in which the religious progress of the twentieth century is briefly outlined. Editor John Emery McLean reviews some of the latest books and announces a symposium on "Spiritualism" for the November issue, together with a portrait of Henry Wood and a biographic sketch of this noted writer by Editor Patterson. 20c. Alliance Pub. Co., Fifth Ave., N. Y.

By an oversight, the price of the Biography of Dr. J. M. Peebles, by Prof. Whipple, was wrongly stated. It should be \$1.25. Postage 23c. For sale at this office.

Those Engines of Power.

TO THE EDITOR:

The item in the JOURNAL of Sept. 28, on page 2, under the heading, "Those Engines of Power," was spoken by Whitelaw Reid, editor of the New York Tribune, in a talk at some club in New York City, composed of newspaper men. I think. It was widely published and commented upon at the time.

It was true then and is true to-day, according to my experience. E. W. M.

[Thanks for giving the author's name. We can only add: "Tis true; 'tis pity, and pity 'tis, 'tis true."]

[We had hoped that it was an overdrawn statement.—Ed].

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OVER THE BAR.

In toilful strife, upon the restless ocean,
With aims defeated, spent,
A chastening time, yet born with brief
emotion,
Such as the stars have sent.
Still as I strove, the outlook still was
dreary;
No striving could avail;
Fate warps my thread of life—I'm weary,
weary,
And seek to take in sail.
The voyage done, and still no pilot
waiting,
To take me over the bar.
Vainly I scan the harbor I am making,
No hail from near nor far;
And yet I hear the prescient breeze
that's blowing,
Its whispering message tell,
That in the silent haven where I'm
going,
My soul shall rest, rest well.
I hear the ceaseless moaning of the
ocean
Upon the rock-bound shore;
Would that its dirge could calm my soul
in motion,
My heart distressed and sore.
Still must I stay, stay for thy tardy
coming,
Rays of my re-birth star.
Its wished-for beams my spirit friends
are noting,
To take me o'er the bar.

JAMES MARTIN.



The Editor is not responsible for the
opinions of correspondents.

A Jewish View of Jesus.

TO THE EDITOR:

An eminent scholar, Rev. Dr. Joseph Silverman, read an address before the Free Religious Association of America, at Boston, on May 30 last, and the following is an extract from it:

"Jesus was one of the greatest pupils of Moses, and became his mouthpiece to the heathen nations. The work of Moses was continued by the Judges, by Samuel and the prophets. They caught his spirit, and had, like him, become intoxicated with the idea of one God and one humanity, and preached it to Israel. Jesus carried the same doctrine to the heathen; but they could not assimilate Judaism. It was too abstract, too abstruse. Heathenism could not readily give up its visible, tangible God. It needed some idol, some hero to serve as medium between God and man.

"So it took Jesus and made him such a medium, replaced the idol with this hero, and then by another step learned to worship the hero as a god or part of God. And thus it seems that Christianity is not the religion of Jesus, but a religion about Jesus, and there are as many phases of such a religion as there are different conceptions of Jesus, his nature and character and relation to divinity."

The Rabbi is right. Traditionalism is not only misleading and subversive of morals, but contrary to the teachings of the Nazarine. The Voltarian dictum, "Love the good God and be good," is not only a good summary of Judaism, but of all other great religions.

QUAKER.

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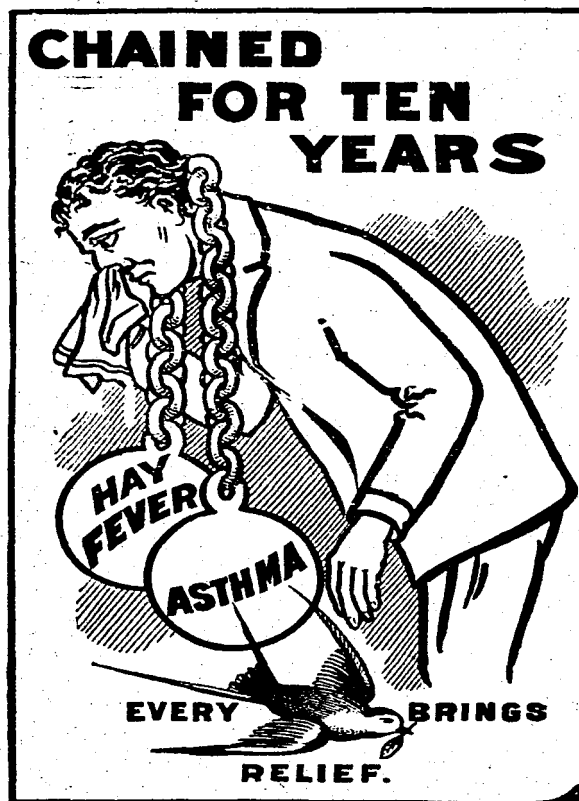
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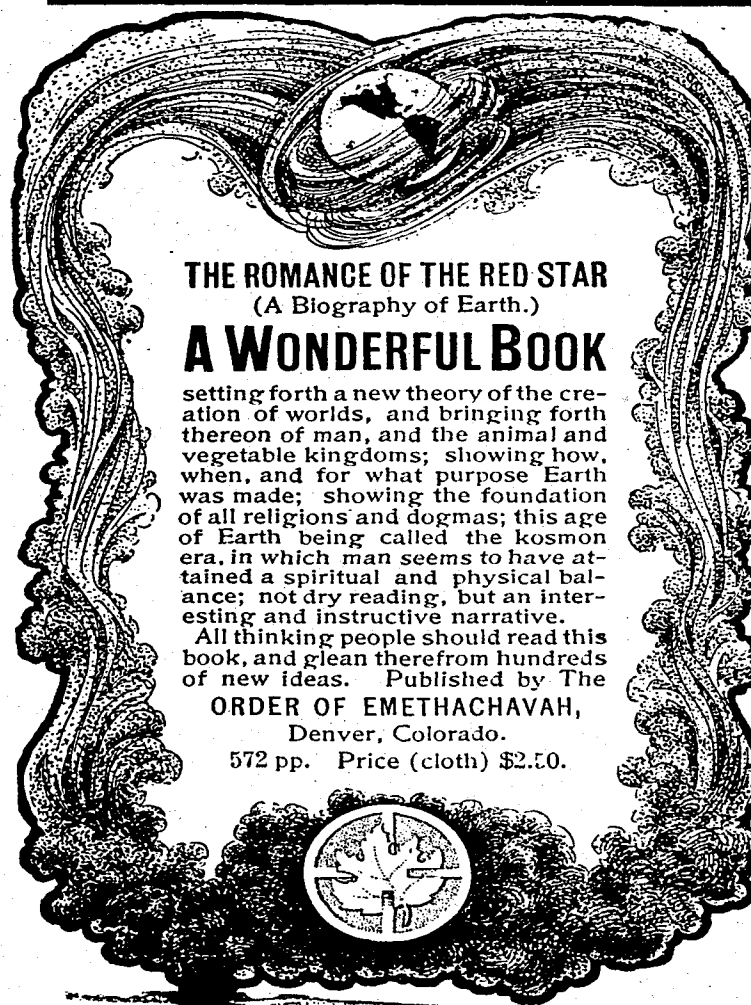
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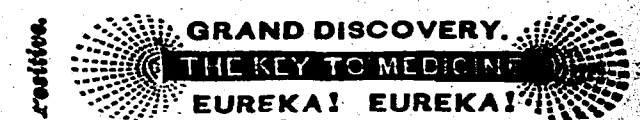
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Local News Summary.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. Eberhardt, at her hall, 3250 22nd St., San Francisco, had a fine audience last Sunday evening to which she gave excellent tests and messages from the spirit-world.

Mme. Young held her usual meeting last Sunday evening at Oriental Hall, 619 McAllister St., San Francisco. Mrs. Sarah Seal gave a very interesting lecture to the large audience assembled, after which Mme. Young read articles and flowers psychometrically, giving abundant tests of spirit power and influence. Prof. and Mme. Young furnished excellent music.

Prof. Young made a flying trip to Los Angeles during the past week in the interest of the Oil Company of which he is the president.

Mrs. C. J. Meyer held a fine meeting last Sunday evening at 335 McAllister St., San Francisco, and gave a good exhibition of her powers as a psychometrist and spirit medium.

Mrs. Gillingham held her usual meeting at 305 McAllister St. (4th floor) San Francisco, last Sunday evening reading flowers, sealed letters and answering questions. There was a good audience present and all were well pleased.

The Society of Progressive Spiritualists held its usual Sunday evening meeting at 305 Larkin St., San Francisco, and after the usual song service Mrs. R. S. Lillie delivered a fine inspirational lecture on "The Restlessness of the Soul," closing with an improvised poem. This society holds free meetings every Sunday evening in the above hall.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Headquarters of the State Spiritual Association are located at 305 Larkin St., San Francisco, where the secretary, W. T. Jones, can be found at all times ready to welcome visitors and friends. The library of the State Association is also located there and books can be obtained at any convenient hour.

Oakland.—Swami Abhayananda lectured for the Union Society at Fraternal Hall, Sunday, Oct. 6, at 3 p.m., her subject being "The Fall of Man." She spoke in her usual eloquent and convincing manner before a large and well-pleased audience.

Mrs. Ada Foye occupied the platform in the evening, and the large audience present (which filled every seat in the hall) attested in an unmistakable manner the genuineness of the large number of messages given.

Sunday, Oct. 13, at 3 p.m., the Swami will lecture on "The Doctrine of the Vicarious Atonement," and Mrs. Foye will occupy the platform at 7:45.

Postage Stamps may be sent to this office only for fractions of a dollar.

Mr. W. D. J. Hamby, ex-president of the State Association, spent a few days in San Francisco this week.

Election.—At the regular monthly meeting of the Union Society of Oakland, Oct. 6, John W. Preston was re-elected president for the ensuing year, R. E. Taylor vice-president (re-elected), and Mrs. C. E. Paul secretary-treasurer. The monthly dues were placed at 15c.

Oakland Spiritualist Society met at Unity Hall, 856½ Isabella St., Wednesday evening. Vice-President Stewart opened the meeting; Mrs. Rebecca Stewart gave an invocation; Mrs. Palmbaum read the poem entitled, "Grace and Nature;" Dr. Palmbaum, after entrance, gave spiritual and convincing tests to many. Mrs. Stewart gave some fine tests, closing with an invocation.

Dr. A. L. ASTOR, Sec.

A Benefit Seance for the Children's Lyceum at 909 Market St. has been suggested by some of our mediums. It will probably take place on Monday evening, Oct. 28, in the Lyceum Hall.

Mr. Arthur S. and Mrs. M. E. Gilliland-Howe of Boston, Mass., are located at 619 So. Hill St., Los Angeles, Cal., for a short time. They will answer calls for private or platform lectures and tests, at reasonable terms, either together or separately. Societies or others desiring good workers will do well to write to the above address for terms, dates, etc.

Deep Breathing for Psychical Development, or Internal Respiration, by Respiro. 50c. For sale at this office.

Prof. Fred P. Evans has returned from his vacation and removed to 400 Fifth Ave., New York, where he will keep for sale spiritual books and papers and continue his work as an independent slate-writer and medium to connect the spiritual and natural worlds.

We learn with regret that during the vacation of Prof. Evans, some scoundrel calling himself H. R. Evans, palmed himself off as the noted medium, Prof. Evans, but swindling the public in various ways, in New York and Philadelphia, and has been ventilated by the newspapers in these localities.

The Local Tie-up of business in San Francisco is now over, and the regular methods of trade are now resumed.

Dr. N. F. Ravlin has returned to San Francisco and is located at 1214 Laguna St. On Friday, Sept. 27, the doctor was thrown from a street car and his left leg was injured—we hope not seriously, however.

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EDITOR.

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A flush of joy on the cheek,
A clinging grasp in the hands we press,
Love's tones when the dear ones speak;
Ah, friend, these are better, a thousand
fold,
Better than glittering heaps of gold.
The light of love in a shining eye,
Dear arms that around us twine,
And peace that deepens as the years go
by,
Unchanged by the flight of time;
Oh, these are the treasures of price
untold,
Better than heaps of shining gold.
The swift, warm touch of dear little
hands,
The music of childish words,
Sweet voices that ring from morn till
eve,
Like songs of summer-time birds;
Oh, these are treasures to keep and hold,
Better, far better, than silver or gold.
The little home with vine-clad door,
And song-birds under the eaves;
The bowers where childhood's fairies
sing,
To whisper of wind and leaves,
Is better than castles grand and old—
Is better than gifts of burning gold.
MRS. O. E. FISHER.

BORDERLAND

Saved a Boy's Life.

A large Newfoundland dog saved Fred Hane, 16 years old, from being burned to death at his home. Hane, who was asleep, was alone in the house except for the dog when the fire started. The latter smelled the smoke as soon as the fire started, and commenced to bark. It could have escaped easily, but refused to desert its master. When the boy did not waken, the dog went into the bedroom, and, jumping on the bed, tugged at Hane's nightclothes until he awoke.

Spirits of Animals.

The Indianapolis *Journal* has an article of over a column on spirits of animals. The Society for Psychical Research has found two or three such cases. Mrs. Bagot, of the Palace, Hampton Court, England, was sitting at a *table d'hôte* at Mentone, southern France, when she saw Judy, a pet terrier she left at home, running across the room. The next letter from home stated that the dog had died suddenly from poison.

Mrs. Beauchamp of Hunt Lodge, Troyford, England, reports that one night she and her husband were awakened by hearing a small Indian dog, named Megatherium, running around the room. They lighted a candle, but there was no dog, and the door was closed at

the time. She had a feeling that something was wrong with the dog, the sleeping-place of the animal being in another part of the house, so that he could not be heard in their room. It was so cold that she did not go to see about the dog until awakened by her daughter knocking at the door, exclaiming in agony: "Oh, mamma, Meg is dying!" Mrs. Beauchamp rushed upstairs and found the dog had nearly strangled himself getting the strap of his coat around his neck. She soon recovered after it was taken off. There was no

other dog in the house that night.

A dog spirit is reported to be often seen in the counties of Norfolk, Cambridge and Lancashire, England. When followed, it retreats, facing its pursuer, and either sinks into the ground or dissolves in a mist. Weapons pass through it as if it were a shadow. It is large, shaggy and black.

A dog spirit is reported to have been repeatedly seen in the English countries of Lancashire, Norfolk and Cambridgeshire, which "utters an indescribable screech," and, if followed, sinks into the

ground or suddenly dissolves. "Weapons pass through it as if it were a shadow." Welsh peasants are said to fear the Gwallgi, or "dog of darkness," which haunts their country roads, having "the form of a mastiff and blazing, red eyes." Peel Castle, Isle of Man, is said to be haunted by a shaggy spaniel, known as the "mauthe-dog," and dates back for centuries.

It was an ancient English custom to bury animals alive in the church-yards for the purpose of scaring away the sacrilegious. The



Little Freddie and His Pet.

spirits of pigs, dogs, horses and other beasts so treated are said still to haunt the ancient cemeteries of the mother country."

"The spirit of a pig, buried alive in Kroskjoberg, frequently reappears as a harbinger of death or calamity."

"Near Leeds, England, the spirit of a small donkey, with shaggy hair and eyes, frequently traverses the country roads to the terror of the populace."

"The doorstep of a certain ancient house in Washington is said by many to be haunted by a cat's spirit. Guest after guest stumbles over the shade as he enters, and yet no live cat is ever seen fleeing from the spot after these experiences."

"That dogs and horses see spirits is indicated by numerous statements. The British Society for Psychical Research has found a case in Ayecroft Hall which is haunted by a gaunt woman. Mrs. Dautesey says that a fox terrier which slept in her dressing-room usually "made herself comfortable at once, but once or twice showed a perfect horror of the room, and looked fixedly in one corner of it, trembling violently all the time." When taken to another room "she settled down at once."

When a boy in the southwest of England an old woman once told me that "hell hounds" and huntmen were frequently seen in the vicinity at night. The county abounded in hunters, and the legend is somewhat concurrent with the belief of the Indians in "happy hunting grounds," as celebrated in poetry. It is easy to suppose where the hunters and hounds come from, but it would be pretty rough for the game, which would find no relief from the persecutions and tortures of hunters."

Once, in a private sitting, the medium remarked that she saw no one around me except "a great cat." Such an animal, to which I was very much attached, had then recently terminated its physical existence. I have no evidence to present as to cats, but fully expect when I reach the spirit-life to renew my acquaintance with several of them. A. CRIDGE.

Psychic Phenomena.

DR. S. L. BUTLER.

The Universe's law, and everything in it is amenable to certain fixed laws. When man in his ignorance finds something in nature for which he cannot account, he attributes it to either a god or a devil, and he worships the force with a blind, unreasoning faith without stopping to consider the origin of that which mystifies him.

If, then, there is a law which holds in its place, and regulates the procession of the Suns, there must be a law that fixes the scope and determines the operations of the mind and enables one brain to influence another; but this law is common alike to all mankind, and may be properly called the law of psychic phenomena.

Because the men of this age have become so materialistic that they answer every new discovery with a sneer without stopping to investigate the facts, or deny them altogether, is no reason why fictitious writers should surround this occult science with all the diabolism known to the calendar.

The great master of English literature aptly puts into the mouth of Hamlet, in that wonderful trag-

edy, filled with hypnotic suggestion, these words: "There are more things in Heaven and earth, Horatio, than are dreamed of in your philosophy." Harvey, Jenney, Pasteur, the towering geniuses whose discoveries have lighted the beacon fires by whose radiance the human race has reached the high altitude of civilization which it now occupies, met in their day at the hands of their contemporaries the same derision and sneers with which occult science is now contending. In the light of the progress of the science of psychic force, in this latter part of the nineteenth century, it is an insult to the intelligence even of a superficial thinker to attempt to demonstrate that there is such a thing as "hypnotic control;" that there is not such a thing as a free moral agency, and that one person can hold a psychic spell over another against his will.

The days of witchcraft are gone, and with them their mystic spell.

In the light of psychological experiences such contentions are convincingly overruled. It is an accepted fact that the highest exercise of the intellect is the cultivation of the thinking faculty. It is an absolute fact established by indisputable evidence that no one can be controlled hypnotically without his consent and co-operation.

It is safe to say that it is hardly possible to make a person susceptible to the influence of any charm, however subtle, while under hypnotic control, to which his nature refuses to respond while in the normal state.

Ever since Adam is said to have eaten the apple while enveloped in the "hypnotic fog" thrown around him by Eve, it has been utilized by woman—lovely, charming, irresistible woman—as a love potion, and it opens up a new field in the psychology of the affections.

It is one of the most important links in the chain of sociology, for out of it most of the happiness or unhappiness in the domestic relations ensues; hence the importance of this case demands that it be not lightly brushed aside. If more attention were paid to it and its laws understood by the masses in general, and not regarded as a devilish mysterious power, there would be far less unhappiness, fewer divorces, and much more felicity among persons who sustain the marital relation with each other. There is running through all nature this law of affiliation, this mystic mass of affection, now for the first time termed "hypnotic fog." Two atoms of hydrogen seek their atom of oxygen and a marriage is the result; but by the introduction of the electric spark there may be divorce.

A heart pulsating with love is aflame with sympathetic vibrations. The object of its choice may be indifferent—nay, at first hostile—but this feeling is overcome by the very eagerness and vehemence of the pursuit. It takes hold of every fiber of the brain, and is blind, deaf and dumb to everything save the object of its affections.

The whole theory of love and its manifestations offers the strongest illustration of the law of hypnosis, and is but the universal recognition of the workings of the mind as laid down by every scientific exposition of psychic law. The trouble in many cases is not that this spirit is carried too far, or that we have been ignorantly or unconsciously and unwittingly living in a "hypnotic fog," but because after marriage we neglect to keep alive the

flame of love by using the same means that won the object of our affections.

Man grows cold and indifferent. He neglects the little amenities and acts that once he found so delightful. A revulsion of feeling comes in the other's breast; by degrees he grows away from the wife of his bosom and becomes neglectful; she reciprocates his aversion just as she did his affection. Then she finds some one who supplies what he is lacking in deference and attention. When lo! and behold! this mystic maze, this "hypnotic fog," is lifted, and there is laid the ground-work for separation, and all of the miseries that grow out of ill-assorted unions with which society teems and the newspapers are filled.

What a kaleidoscope of experiences the science of hypnotism is passing through. In the light of the present knowledge of the average reader who is either too ignorant or too much prejudiced by such unreasonable and unwarranted claims to make an intelligent investigation of the science of hypnotism, it is no wonder that he looks upon it with abhorrence, and loves to surround it with a mysterious and supernatural power. We are yet a nation of fetish worshippers. The ignorant and unthinking everywhere worship the fetish of their own imaginations. They tremble before the creatures of their own fancy; they grow pale in contemplating deities that they themselves have made; they have created the thought and the facts and evidences to sustain it have created themselves.

Hypnotism asks for no device; no chicanery, and desires no concealment. Careful investigation and a truthful report. These are the only conditions that it asks.

Slowly and little by little the laws that regulate this wonderful and fascinating science are being discovered. Knowledge has advanced and increased in all directions, but in none more than in hypnotism, and yet we are only at the threshold of this wonderful science. By it we have secured a glimpse through the outer door of the vast temple; by it we hope to solve secrets that have hitherto been locked from the gaze of men. The various phases of disease that man in his uninformed condition has only been able to reach through the gross and material door of the stomach, we will solve by means of entrance to the soul. The unbalanced brain that now runs riot in the wild ravings of insanity, we will regulate as the skillful engineer regulates his engine, and restore it to healthful action and confine it to its normal and proper work. The student of hypnotism who seeks to ascertain the facts and is not led astray by a desire to see always sensational results, or listen to the wail of some poor unfortunate (?) who is just emerging from a "hypnotic fog," has before him one of the grandest fields for research ever vouchsafed to man. San Francisco, Cal.

My Answer.

MRS. C. A. SAVILL.

For some time past, my mind has been troubled on account of being unable to answer my orthodox acquaintances as to why the Bible condemns what they were pleased to call Spiritualism. It has at last been made clear to me

by my guide, who is my husband, on the spirit side of life.

QUESTION.—Why is Spiritualism condemned by the Bible? ANS.—It is not. The writers of the Old Testament had reference to Spiritism, not Spiritualism. Note the difference.

Q.—What is, and where can we find the difference? A.—Those who were mediumistic and were controlled by those on a lower plane of existence, or by spirits with little knowledge, or with evil (selfish) intentions, were forbidden to practice such, under the pain of death. This was, and is, Spiritism.

Q.—Where will we get the definition of Spiritualism? A.—In I Cor. 12:1-6, Paul advises all to develop spiritual gifts, but it should be by the spirit of good—which is God.

Q.—Can you give a clearer definition of why the forbidden practice is Spiritism? A.—Because it is not spiritual. A spiritual practice of mediumship is without low, sordid and selfish desires, or of vile principles. Therefore, the practice of mediumship of a purely spiritual nature is not forbidden by the Bible, and which may properly be called Spiritualism. Your orthodox friend says: "Spiritualism is the work of the devil," and in the statement flatly contradicts himself, for how can the devil (evil) be spiritual? The main difficulty lies in those who practice Spiritism, yet announce that they are Spiritualists.

Q.—What name would you give them, to place them as a separate and distinct sect? A.—This can hardly be done without their consent. Usually they are called Spiritists.

I thank you. Now I am ready to reply to my orthodox "friends" who have been so kind as to inform me lately that Spiritualism is the work of the devil, that my religion is the work of the evil one. Los Angeles, Cal.

Evolution of the Spirit.

J. P. COOKE.

Is every man immortal? Or does he only represent a prepotent possibility of immortality? It has been taken for granted that man occupies a unique and solitary place at the head of the rank of living animals, with a wide, if, indeed, it is not an impassable, chasm between him and the rest.

Man is the highest creature that has come forth from the inner life of all things. As he progresses he comes into mental rapport with higher and holier conditions. The physical data of comparison will do well enough for the naturalist, but will it do for the psychologist? Can any man draw the line between immortal and mortal creatures.

Dr. S. D. McConnell has written an interesting book called "The Evolution of Immortality," in which he discusses these problems in a broad and liberal spirit. The line of demarcation between immortality and immortality may run "irregularly through and amidst the ranks of man." What degree of immortality has a mature baboon? It is well known to all students of evolution that between the highest and the lowest man the gap is greater than between the lowest man and the highest brute.

Continued conscious existence is not the same thing, or condition, as immortality. Shall we predi-

cate immortality of every sentient being or only of some men—the ethical graduates of the race? To know good and evil, and to choose and develop the good, this is the pathway to immortality. Achieved good is a *sine quo non* to spiritual life. This is the point of departure. Eternal life is obtained through aspiration, real effort and achievement in the ethical path. "But since this life can little more supply than just to look about us and to die," there is, as we Spiritualists believe, an opportunity for progress after the disintegration of the spirit, or personality, from this "body of death." But there or here, the moral effort and achievement is indispensable.

Is it any more difficult to determine whether any individual has attained to the possession of a soul, capable of continuance, than it is to decide at what point of his embryonic growth he became human, from the naturalists' standpoint?

What are the conditions of spiritual immortality—the fullness of the life in spirit—the independent personality, in spite of the disintegration of the physical organism? It is certainly radically different from what has been known as "conditional immortality." According to that dogma, it is only because immortality is, as it were, impressed upon some from the outside. "It is because one has been born of the Holy Spirit in baptism, and another has not; or because one has partaken of the imperishable body and blood of Christ in the Holy Eucharist, and another has not." The priestly doctrine is that having eaten their god, his flesh becomes flesh of their flesh by assimilation. It is an arbitrary or artificial condition. What we hold as rationally defensible is something radically different from all this.

From the standpoint of "spiritual biology," as it might be called, we believe and hope that man can become good by habitually doing good. He will grow in grace by a gracious living. Spirituality may be cultivated as distinctly as art or literature may be cultivated.

The mind which speculates on the character of its own essence may lose valuable time and will inevitably wander in the mazes of uncertainty, but in the world of moral action it will probably regain its trust. The best evidence for the soul's immortality, to some minds, is a perception of the soul's beauty, and the highest perception of the soul's beauty is that which arises from the experience of a noble life. Stand in the presence of Charles Sumner and it is not difficult to believe in his immortality.

The man who lives for his brother-man, who recognizes that he has a relationship to every soul, whose duties he must fulfill, is finding himself in the very act of losing himself, and is reaching the evidence of his immortality through the very process of sacrifice. So let us point our countrymen to a moral, instead of an intellectual pathway for reaching the knowledge of the fullness of life which is properly called immortality.

The highest gain of Philosophy in our day is the insight that the real way to reach a better world is to secure a better man. Humanity will then progress fast enough. Increased intelligence changes the face of humanity. Spiritual illumination of the inner life will do still more.

Nature is throughout a series of

conditions leading to results. There is no royal road to knowledge, nor any short and easy method to attain to character. Excellences are to be attained by patience, fidelity, study, aspiration.

Even in the midst of his fame, Plato showed his desire to learn as much as to teach. A friend, noting this, asked how long he expected to be a scholar. He replied: "As long as I am not ashamed to grow wiser and better." The strongest tendency of his mind was towards the supernatural, or the spiritual. He was ever reasoning about the origin and destiny of the soul. He taught the existence of one Supreme Being, without beginning, end or change. He called it "the Good," and compared it to the Sun, "which not only makes objects visible, but is the cause of their generation, nutriment and increase. So the Good, through super-essential light, imparts being, and the power of being known, to everything which is the object of knowledge." In this he anticipates the scientific monism of Dr. Tyndal.

All will agree that immortality is for the good; but the continuity of consciousness, which many confuse with immortality, is very different. Were there no fear, no apprehensions, the dying would look serenely upon death as a friend leading them to a quiet spot where the weary are at rest.

But to ill desert there is the reaping of the whirlwind. This has been so powerfully portrayed by Shakespeare that we will call to memory his description in "Measure for Measure," where Claudio sighs out: "Death is a fearful thing." "And shamed life a hateful," says Isabel. "Ay," says Claudio.

Ay, but to die and go we know not where:

To lie in cold obstruction, and to rot; This sensible, warm motion to become A kneaded clod, and the delighted spirit

To bathe in fiery floods, or to reside In thrilling regions of thick-ribbed ice; To be imprisoned in the viewless winds, And blown with violence round about The prudent world; or to be worse than worst

Of those, that lawless and uncertain thoughts

Imagine howling!—'tis too horrible! The wearied and most loathed worldly life

That age, ache, penury and imprisonment Can lay on nature, is a paradise To what we fear of death.

Boston, Mass.

Many Kinds of Intemperance

There are forms of intemperance that do not receive the attention they deserve, and some of them are very insidious and hard to detect, especially in ourselves. We can often see them in others without suspicion of worse forms than others can see in us. We are so differently constituted that our temptations are wholly dissimilar. Probably nine men in ten are in no danger, from choice, of intemperance in hard work. Indolence is oftener a temptation yielded to, but in these days of strenuous life it is not uncommon to see a man who is intemperate in the amount of work he permits himself to do. He is generally an unusually able man, to whom work naturally gravitates.

He does much because he can, and the more he does the more he finds to do, and not being a good judge of what he ought to do, or of sufficiently strong will to stop before attempting too much, he falls into intemperance and breaks down. How often we hear of physical ruin from over-work; and

it is rarely, if ever, from an excess that might not have been avoided. It is not the wage-earner or the man who is striving for a living, but the man who has passed the necessity of sharp struggle, but has not sufficient self-control to temper his undertakings to his strength.—*Pacific Unitarian*.

THE FUTURE.

The forms of ancient years have disappeared—

The mutable is lost in the great sea That gave it momentary entity— Is lost to sight—man's sight, but never lost.

Life is eternal and it ever glows In nature's heart through limitless extent, And beats the marching step of endless time.

Dispensing shade and light, sorrow and joy.

Earth yesterday a charred, incongruous mass—

Atoms of force in struggles to be men: To-day a chariot bearing precious freight. But, oh, my heart, what will the future be?

I wait, I list, speak, oh, thou great unknown:

Adjust the truthful mirror of thyself; Perhaps it may reveal the hidden storms

That lie in wait to discipline the world; Or throwing wide the door of prophecy, It may disclose the distant light that shines

Upon the foothills of those higher mounts.

Beyond the yawning caverns at our feet. Now Intuition sets the door ajar, And deep and silent as the caves of death,

I feel the impress of a deeper voice Than ever greeted me by lips of men. Oh, men, must gold be ruler of the world—

Must man's blind spirit in its selfish greed

Essay to check a power invincible? Must the audacity of selfishness, That buries deep the principle of Love, Confront the forces that sustain all

Life?

Canst thou disturb the equipoise of worlds,

And throw obstructions in the path of Law,

And be immune from the effects wrong?

The flag of peace will be welcome guest, Only when hearts of love sustain its folds.

Fraternity must glow on wings of thought,

And thus imbue the very souls of men, And every face must bear a loving smile. Then shall cease the carnival of war, And blood no more be wasted in the sands.

A change will come; the intervening veil

Thick with materiality and fear, Is now well shredded by the force of thought.

The optimistic prophet stands upon the mountain top,

Ready to shout: "They come!" Bearing the banners to proclaim

The great deliverance of every weary soul.

Ensenada, Sept. 22, 1901.

E. D. FRENCH.

In the Good Time Coming.

The first lesson at home and at school will be: "Try to make somebody happier." No rules will be held as important as the rules offered for the Arithmetic of Life: to add to the happiness, subtract from the pains, multiply the joys, and divide the sorrows of as many human souls as thou canst reach.

Under the inspiration of such a religion, the most radical change would come to those institutions, known as "Schools of Theology." These will give way to schools of sociology, and churches will greatly change their character. They will be resting-places in which men will be inspired to work more and more zealously for men. Every church will be an organized aid society. Every church will be a meeting place from which expeditions of mercy will start to the nearest souls in need. The bond of church union will not be believing, but doing.—*John Freeman*.

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SAN FRANCISCO, OCTOBER 19, 1901

The First Spiritual Church at Columbus, O., was dedicated on Oct. 6, with appropriate ceremony. This event will mark the beginning of a new era for Spiritualism in that city.

Everything that is worth knowing came to man by inspiration, says T. J. Shelton in the *Christian* for October. Edison invented the electric light through a flash from the sunlight of Truth. He had worked and worked at the problem, when one day it suddenly came to him like a flash of Light from the Radiant Center. This is true of all the world's progress. In our unfoldment, the Spirit of Truth brings us things when we are ready to receive.

The Metaphysical Club, of Boston, intends to inaugurate a Bureau for systematic work in preventing the rising generation from the evil influences of pernicious stories and other flashy matter, which are now poisoning the minds of the rising generation, and feeding them with sensational and injurious trash, instead of improving their mental condition, to enable them to enter upon the realities of life with correct ideas and moral purpose. Those wishing to aid in this enterprise should address the Metaphysical Club, 200 Clarendon St., Boston, Mass.

Dedication.—The new Temple in Philadelphia, Pa., was dedicated by the First Association of Spiritualists on Oct. 6, with appropriate services. President T. J. Keffler made an address in the morning. Services continued all day, closing at night with an address by Mrs. Von Kanslin, after which she delivered spirit messages. We congratulate the Spiritualists of Philadelphia on this auspicious event, which gives them a new and commodious Temple.

Where is the Spirit-World?

The *Spiritual Review* of London, England, edited and published by our friend and brother, J. J. Morse (who is well known in America as well as in England as a psychic and lecturer of great ability) proposes to issue a symposium in answer to the question of "Where is the spirit-world?" and has invited mediums and lecturers of ability to obtain information from their spirit guides with which to answer the question. It is desired that these communications should be obtained and forwarded to him at 26 Osnaburg St., Euston Road, London N. W., England, so as to be published in the November number of the *Review*. Immediate attention is therefore necessary.

What is needed is a clear and concise statement concerning the conditions and locality of the spirit-world. This is necessary when answering inquirers who have heretofore believed in an indefinite Heaven, "beyond the bounds of time and space," with streets of gold and everlasting day, with nothing to do but to praise an immaterial but personal God forever and ever. We must be able to show them with a great deal of certainty that the employments of the spirit-world are real, and that progress is eternal; that its location, though invisible to us, surrounds the earth and all that it contains, and its inhabitants are not "beyond the bounds of time and space," but are ever present with us, entering into our joys and sorrows with more than ordinary interest, and that man is his own savior—his own redeemer, "working out his own salvation" both here and hereafter, and that he cannot in any possible way have a scape-goat upon which to load his own transgressions of law.

We are spirits now and here, only for a time clothed with a physical form for the purpose of individualization, and by the development of our soul-powers to overcome the impediments consequent upon physical life, and thus be prepaid for the full realization of the conditions furnished in the spirit-world when the physical form shall have been laid away as an unnecessary or worn-out garment. Should this soul-condition not be obtained in the present physical life, then it must be worked out after the change called death, and prove a part of the eternal progression in the hereafter.

Brother Morse, when speaking of the importance of the subject, remarked as follows in the *Review* for August:

Among the multitude of letters received by the editor from literally "all sorts and conditions" of people, the question frequently recurs: "Will you tell me where the spirits say the spirit-world is?" Probably the four greatest authorities upon the matter may be considered as Immanuel Swedenborg, Andrew Jackson Davis, Hudson Tuttle, and Pascal Beverly Ran-

dolph. The first-named conveys whatever information he possessed in so cumbersome and involved a fashion that but little help towards a solution of the problem is afforded by even a diligent perusal of his "memorable relations," to say nothing of the difficulty of searching his large works for information upon the point. As a whole, Randolph's works do not carry us very far, though the brilliancy of his writings is undeniable. Hudson Tuttle presents clear and cogent statements on the matter, and is well worth reading on the question, while Davis affords, probably, the most coherent, natural, and philosophical information on the nature and locality of the "spirit" world that we possess. Read in conjunction with each other, Davis and Tuttle present the most rational ideas of the locality of the spirit spheres that Spiritualist literature affords.

In each writer's case personal acquaintance with the spirit-world is the keynote of their statements. In each case the same strain of reasonableness is present in all that is said; and in each case it is claimed that the knowledge gained is strictly within the reach of the natural powers of men.

In Defense of Our Rights.

More tinkering with the Constitution of the United States is now to be attempted. We are told that

"The Inter-Denominational Council of Women for Christian and Patriotic Service, Room 725, 156 Fifth Ave., New York City, has undertaken to push the movement for the proposed Anti-Polygamy Amendment to the Constitution of the United States."

The "cranks" who have been trying to get an amendment recognizing "God" in the Constitution, have so far been unsuccessful (thanks to liberals and Spiritualists) and we hope will ever be unsuccessful in it.

Now, some sister "cranks" want a hand in "tinkering" that grand old document. But such foolish legislation for class or clan, must be prevented, in the interest of freedom of thought and action. With such an entering wedge, they may soon want to enact laws to enforce the dogmas and doctrines of some "sect," and thus bring untold miseries again on the world, similar to those inflicted on Protestants 500 years ago.

No! Hands off! The U. S. Constitution is the bulwark of our liberties and the defense of our rights, to think and act as our conscience may dictate! Hands off! Give the "cranks" a wide berth. They must not, they shall not tinker with our valued constitutional rights.

Laws already in existence are quite sufficient to deal with unnatural and suicidal polygamy, without the aid of any Constitutional amendment. Its practice is unwise and detrimental to morals, no matter how much the Bible may record concerning it, with apparent sanction, or, at least, without condemnation.

Liberal Christians, free-thinkers and Spiritualists must all unite to

defend our constitutional rights, and drive the tricksters back dismayed and confounded!

To allow them to succeed will be to jeopardize all that we hold dear in this "land of freedom."

Freemen, awake!

Stand by your guns!

Fight for our liberties!

And thus earn the love and esteem of coming generations, who have a right to be born free, and transmit that freedom to their offspring yet unborn, in all future times! They cannot succeed, unless by our apathy and cowardice!

A Clairvoyant and Palmist calling himself Prof. Albert Snow has been operating in Sioux Falls, S. D.; Omaha, Neb., and Goshen, Ind. His crookedness has led to his arrest in the latter city. He will be taken by the Sheriff of Sioux Falls to face his victims as soon as the necessary papers can be made out.

It is now high time for intelligent persons to exercise enough common sense not to be victimized by designing men, running from place to place, for the very purpose of getting money under false pretenses. One woman only has an envelope filled with newspaper clippings, to show for \$175 which he was to magnetize for her, to insure business success. Another entrusted him with a valuable gold chain which he said he had a customer for, and she wanted to dispose of it, but the chain and clairvoyant were both soon missing. Fakirs who scour the country and generally leave a place between two days, should not be trusted with articles of value, and people possessing the least common sense ought to know this.

E. D. Babbitt, M. D., dean of the College of Fine Forces, San Jose, Cal., writes thus: "The PHILOSOPHICAL JOURNAL has many quite interesting items, concerning the progress of the day—items of spiritual growth, inventions, scientific discovery, humanitarianism and social upbuilding. It should be doubly interesting to the real Spiritualist and to many outside."

The Event of the present week is the holding of the National Convention in Washington, D. C. We hope that it may not only be a harmonious gathering, but that great good will result from its being held.

The Independent Thinker, edited by Mr. Henry Frank, is again on our desk, dated October, after a temporary suspension for three months, on account of the absence of the editor in the far West. It is full of helpful thoughts. He answers the question: "How to be Happy?" in this terse way: "Lie on the wave and float. You can't buffet the strong surf very long, you know, and it is so tiresome."

The Pacific Unitarian of San Francisco has added a cover to its regular 32-page monthly issue. On the first page is an illustration showing the face of Dr. Minot J. Savage, the popular New York clergyman, who is also an advanced Spiritualist.

Wm. Mason, Fon-du-Lac, Wis., writes: "Our President, Mrs. Clara Stewart, is on her way to Washington to represent the Wisconsin State Spiritualist Association at the N. S. A. She has great energy and ability and is an inspired speaker and medium."

Those who Know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth, and is for sale at this office. Price, \$2.50.

THE SECRETS OF ASTROLOGY REVEALED—How to foretell Future Events, by Prof. J. MacDonald. Price, \$1.00. For sale at this office.

Notes from San Jose, Cal.

The Ladies' Aid of the Union Society of San Jose at its regular business meeting on Oct. 3 re-elected all of its officers for the coming term. Mrs. Hamby, president; Mrs. Harvey, vice-president; Mrs. Bigelow, secretary, and Mrs. Seely, treasurer. On the evening of Oct. 10 the ladies gave a social, with the following program: Instrumental music, Miss Gertrude Shaver; recitation, "The Story-Teller," L. W. Dexter; song, Miss Evelyn Hamby; recitation, "The Grammar Lesson," H. L. Bigelow; solo, "A Thousand Years," Mrs. Hamby, and chorus by Mrs. Gage, Flint, Bigelow, Seely and Clampt; reading, "The Philosopher's Scales," W. D. J. Hamby. An original poem was then recited, entitled "Our Flag," by Mrs. Lenont. Mr. Hamby was then chosen to act as schoolmaster, and Mrs. Hamby and Mrs. Seely as leaders, and they proceeded to call until a sufficient number were on the floor. When the spelling was begun, the words were very hard, being taken from the dictionary. Finally but two were left standing—a Mr. Greuburger and a lady—when both missed the same word. Refreshments were partaken of by nearly all present, and each went home feeling that an enjoyable evening had been spent.

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	♋	Fire	June 21 to July 22
Lower Arms	♌	Earth	July 22 to Aug 23
	♍	Air	Aug 23 to Sept 23
Upper Legs	♎	Water	Sept 23 to Oct 23
	♏	Fire	Oct 23 to Nov 22
Lower Legs	♐	Earth	Nov 22 to Dec 21
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CHORUS:

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The bright Solway peaches that hung on the trees. R. B.



The Editor is not responsible for the opinions of correspondents.

New Platform Test.

TO THE EDITOR:

Mrs. Maude L. Von Freitag's Sunday lectures and seances here prove very interesting. From the standpoint of an honest investigator for facts not to be doubted, I greatly prefer them to any materializing or any independent slate-writing seance I ever attended.

After she has finished lecturing, all who care to, write a question upon a small piece of paper and enclose it in an envelope and seal it. The questions are then collected and loosely piled up, on the desk upon the rostrum. The medium stands by the desk, paying no attention to the ballots; she remains so until she perceives some name or a message written in the air. As soon as she calls out the name she sees, there is always some one in the audience who recognizes it, and arises to acknowledge it. After giving them the reply to the question they have sent up, she is enabled to see a small star over the envelope containing the question given by the person standing.

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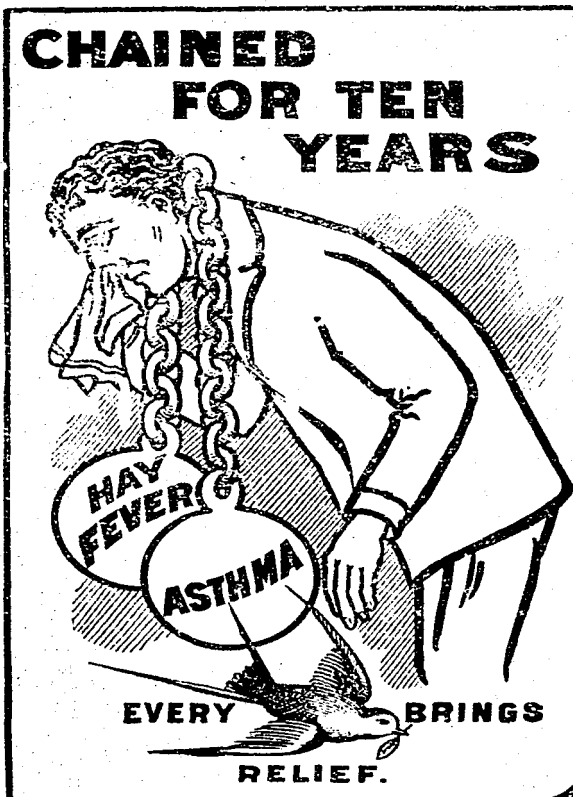
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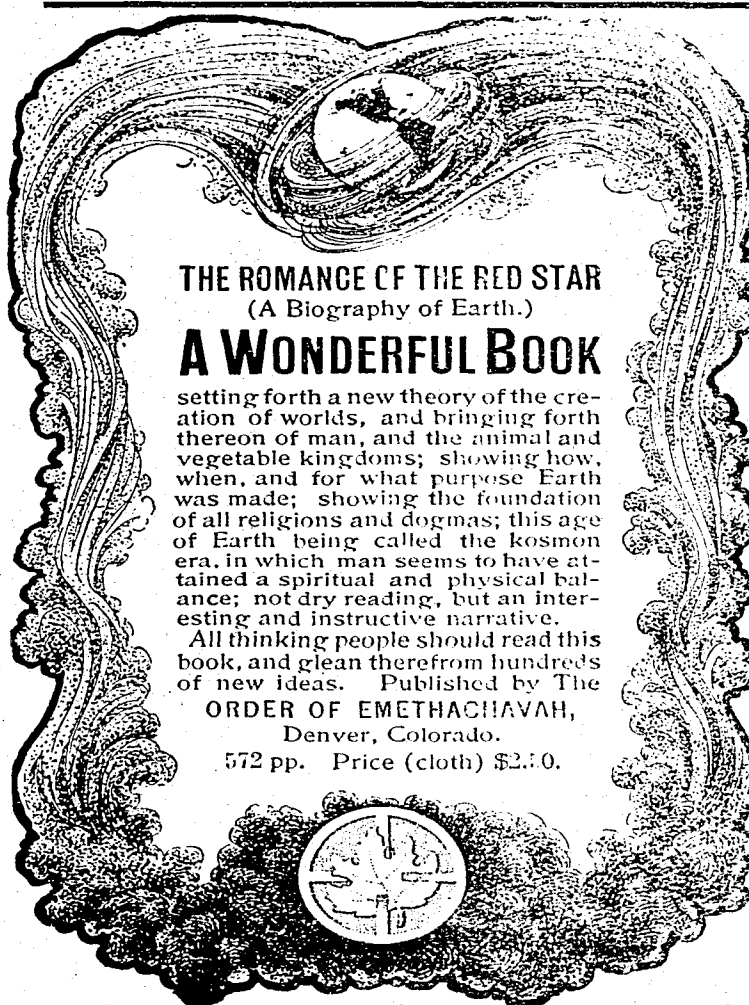
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PHILOSOPHICAL JOURNAL

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The PHILOSOPHICAL JOURNAL is not discontinued to subscribers at the expiration of the time paid for, unless we are requested to do so.

Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 305 Larkin. C. H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month. W. T. JONES.

LADIES' AID SOCIETY.—Headquarters at 305 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 305 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. MRS. R. S. LILLIE, of Boston, is engaged for the present season.

At Lower Scottish Hall a spiritual meeting was held last Sunday evening, the attraction being Prof. Gee, messages, and Mrs. Jennie Tully, singer.

At 909 Market St., San Francisco, (rear hall), spiritual test meetings were held last Sunday, when several mediums presented the phenomena to good audiences.

Mrs. Gillingham held a spiritual test meeting last Sunday evening at 305 Larkin St., San Francisco, (4th floor). She was assisted by Mrs. H. A. Griffin in presenting spiritual phenomena. There was a good audience present.

Mrs. Eberhardt held her usual meeting at 3250 22nd St., Francisco, last Sunday evening, giving spirit messages and reading psychometrically for her audience, the articles which they had presented for that purpose.

Mrs. C. J. Meyer held a meeting at 335 McAllister St., San Francisco, last Sunday evening, reading flowers and answering questions, Mr. Meyer furnishing the music.

The Society of Progressive Spiritualists held its usual meeting last Sunday evening at Occidental Hall, 305 Larkin St., San Francisco. After the song service, Mrs. Anna L. Gillespie, who had been attending the camps in the East during the Summer, and visiting her old societies in Michigan and elsewhere, gave an address detailing some of her experiences, and said that though she had worked very hard she had enjoyed it very much, but was glad to return to her home again at the Golden Gate.

Mrs. R. S. Lillie then delivered an inspired lecture on the subject of "What Shall we Give the Hungry?" describing that which separates those in earth-life from their friends in the spirit-world, showing the difficulty that exists in communicating between the two states of existence. She describes a loving child who has passed to the beyond and tried to speak to its mother, who, unless she is a clairvoyant or a clairaudient, cannot feel the caress or hear the speech which was intended for her comfort and consolation, the difference in conditions being so great as not to be comprehended except by a comparatively few persons. It was an excellent lecture.

The Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., on Wednesday evening. Mrs. Palinbaum opened the meeting by reading a poem. Dr. Palinbaum, while entranced, gave many strangers in the hall some very accurate and startling tests. The regular monthly meeting will be held at Unity Hall next Sunday at 2:30 p.m. All officers of the society are expected to be present, as business of importance is to be transacted. Those desiring to join the society will please come to the meeting. DR. A. L. ASTOR, Sec.

Don't Forget that old-fashioned test meeting on Monday evening, Oct. 28, at 909 Market St., San Francisco, for the benefit of the Children's Progressive Lyceum. Prominent mediums will take part.

Prof. Geo. F. Perkins writes from Oakland, Cal., as follows: "My meetings are in operation every Sunday afternoon and evening, at Woodmen Hall, 521 12th St., where every Sunday morning Mrs. Lillie gives inspired spiritual lectures. Mrs. Perkins has not been so well since the State Convention. Whether the extra exertion of attending on Sunday all the sessions (or a part of each) was too much, I know not, but she has not been so well since. We have changed our location to the harmonious home of Mrs. H. F. Michener, 1118 Brush St."

Housewarming.—The many friends of Mrs. Anna L. Gillespie have arranged to give her a housewarming on Thursday evening, Oct. 17, at her residence, 490 14th St., San Francisco.

Mrs. Gillespie has returned after an extended tour through the Eastern States, speaking at the different camp-meetings there, and visiting her old societies in Michigan and elsewhere, and now will be welcomed home by her many friends in this city.

Mrs. Laura Blake, a member of the Ladies' Aid Society, left this city for Burley last week to change her name to that of Crawford. May the good angels shower peace and sunshine in her pathway, is the earnest wish of all her friends in the society. ANNIE WADSWORTH, Sec.

A Benefit Seance for the Children's Lyceum at 909 Market St. has been suggested by some of our mediums. It will probably take place on Monday evening, Oct. 28, in the Lyceum Hall.

The Ladies' Aid Society held its regular annual meeting at headquarters, 305 Larkin St., on Wednesday, Oct. 2, and after the transaction of the regular business and receiving the reports of its officers concerning the work of the year, and approving the same, elected the following as its Board of Directors and officers for the coming year: President, Mrs. B. F. Small; vice-president, Mrs. Starks; secretary, Mrs. A. Wadsworth; treasurer, Mrs. G. W. Shriner; custodian, Mrs. I. Johnson; directors—Mrs. Brown, Mrs. Riley, Mrs. L. J. Dygart, Mrs. Gillingham.

Headquarters of the State Spiritualists Association are located at 305 Larkin St., San Francisco, where the secretary, W. T. Jones, can be found at all times ready to welcome visitors and friends. The library of the State Association is also located there and books can be obtained at any convenient hour.

Scientific Reading of character, including phrenology, physiognomy, graphology and palmistry, combined, for one dollar. French language also taught. Private lessons, 50c; classes of six, 25c. Miss DE LA BARRE, 488 Geary St., San Francisco. From 1 to 4 p.m. 33tf

California Sunflower League.

A meeting to organize an auxiliary to the California State Spiritualists' Association was held at the headquarters, 305 Larkin St., last Monday evening. M. S. Norton, President of the California State Spiritualists' Association, called the meeting to order and stated that the object of the meeting was to devise a plan whereby all Spiritualists in California may organize and become members of a band of workers whose duty shall be to devise ways and means to provide money whereby the work of organization may be carried on.

There were 32 persons present, San Francisco, Oakland, Alameda and Santa Cruz being represented.

It was agreed that an organization be effected at once, and that all persons present become members of the same. California Sunflower League was unanimously chosen as the name.

The following were elected as officers and directors: J. S. Gillespie, president; Mrs. Jennie Robinson, vice-president; W. T. Jones, secretary pro tem.; Mrs. Sarah J. Starks, treasurer; directors—Dr. Sol Palinbaum, Carl Eberhardt, Mrs. H. A. Griffin, Mrs. E. A. Wood, J. R. Armstrong.

The next meeting of the League will be held on Thursday evening, Oct. 24, at headquarters, 305 Larkin St., and thereafter on the first and third Thursday of each month. Twenty-two of those present signed the roll, and the indications are that a right move in the right direction has been inaugurated.

W. T. JONES, Sec. pro. tem.

Mrs. Churchill, who has been at the hospital for some time, as mentioned in the JOURNAL, has now returned to her home, 1909 Mission St., San Francisco. Her daughter also has returned home and has become entirely well. They will now be glad to do sewing for any one in need of help in that direction. They are noted for their fine needle-work and should be liberally patronized, for they are worthy people and need the helping hand which should be held out to them by all since their great affliction.

At Oriental Hall, 619 McAllister St., San Francisco, last Sunday evening, a good audience was present, composed of skeptics and those wishing to hear from friends in spirit-life. After an inspired lecture by Mrs. Sarah Seal, Mme. Young gave spirit messages and read flowers and articles psychometrically to the entire satisfaction of the audience. Profs. Young and Bothwell-Brown furnished excellent music.

The Oakland Union Spiritualists' Society met at Fraternal Hall, Oct. 13. At 3 p.m., Swami Abhayanda lectured—subject, "Atonement"—and answered questions.

On Sunday, Oct. 20, the Swami Abhayanda will lecture on "The Use of Evil," and in the evening Mrs. Ladd-Finnican will occupy the platform.

Mrs. C. E. PAUL, Sec.

A Lecture Course by Dr. Babbitt will be begun on Nov. 5 at the College of Fine Forces, 61 North Second St., San Jose, Cal. Dr. Babbitt is the founder of scientific sun-healing, which is now being adopted in many countries, and his course includes Vital Magnetism, Psycho-Therapy and the great natural methods of cure. Dr. Emily Noble, a graduate of this college, has been sent for at great expense by a body of lawyers, judges and scientists of India, and she is now in that country healing cases that were considered hopeless, and lecturing on the wonders of Light and Color. Those wishing more information can send stamp for catalogue to Dr. Babbitt as above.

Mrs. Anna L. Gillespie has returned from the East and is now located at 490 14th St., San Francisco.

Mrs. Ada Foye gave her farewell lecture and seance at Fraternal Hall, Oakland, last Sunday evening. There was a large audience, and the lecture and spirit messages were greatly appreciated.

Mrs. Foye will give a lecture and seance next Sunday at 2 p.m. in Occidental Hall, 305 Larkin St., San Francisco.

Prof. Fred P. Evans has returned from his vacation and removed to 400 Fifth Ave., New York, where he will keep for sale spiritual books and papers and continue his work as an independent slate-writer and medium to connect the spiritual and natural worlds.

Postage Stamps may be sent to this office only for fractions of a dollar.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25c; postage, 4c. For sale at this office.

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All Chronic Diseases Cured by a System of Treatment Originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek.

Dr. Peebles, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfected his method that it has revolutionized the art of healing, and it can almost be said that there are no hopeless or incurable diseases. This system of treatment has brought thousands upon thousands back to health, after they had been pronounced hopelessly ill by the very best local physicians. His cures have been proclaimed PHENOMENAL by the many thousands who have had a chance to watch the near neighbor, friend, or relative, pronounced at Death's door by the local doctor, brought back to perfect manhood and womanhood by this eminent doctor and his associates. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, which is a combination of mild magnetic remedies and a grand science, making the strongest healing combination known.



This method has been so perfected by the doctor and his associates that any one may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Mo., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write today. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

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VOL. 38.

T. G. NEWMAN, EDITOR.

SAN FRANCISCO, CAL., SATURDAY, OCTOBER 26, 1901.

1429 Market-st. Between 10 & 11th-Sts.

No. 43.

AUTUMN LEAVES.

"Come, little leaves," said the wind one day—
"Come over the meadows with me and play;
Put on your dresses of red and gold;
Summer is gone and the days grow cold."
Soon as the leaves heard the wind's loud call,
Down they came fluttering, one and all;
Over the brown fields they danced and flew,
Singing the soft little songs they knew:
"Dear little lambs, in your fleecy fold,
Mother will keep you from harm and cold;
Fondly we've watched you in vale and glade.
Say, will you dream of our loving shade?"
Dancing and whirling, the little leaves went;
Winter had called them and they were content.
Soon fast asleep in their earthy beds,
The snow laid a coverlet over their heads.
GEORGE COOPER.

BORDERLAND

Disasters Foretold.

A telegram from Louisville, Ky., on Oct. 12 says that a local psychic foretold a series of disasters which were to overtake Dr. Alfred C. Lemberger, terminating in his sudden death.

Some weeks ago Dr. Lemberger told the members of a card party to which he had been invited, that a woman had visited his office and told him that the fine mare he owned would soon die, her colt would follow, his hunting dogs would disappear, and within nine days he would also die. The doctor laughed at the prophecy. "You may play cards on my coffin-lid," he said. Three days later the mare died from colic, and two days afterwards the colt died from pleurisy; then the hunting dogs mysteriously disappeared, and on the evening of the ninth day Lemberger fell dead while playing cards with men whom he had told of the warning. Lemberger paid no attention to the warning.

Spirits in Paris, France.

A telegraphic dispatch from Paris states that there has recently been exhibited in Paris a collection of drawings and crayons which have excited much comment. It is neither because of their originality of composition, nor skill in execution, that they are creating a sensation, though it appears that a majority of them are exceedingly well done. That which characterizes them above all is that their visible executor declares that he is the only medium by which they are drawn, and that the real art-

ists, for there are several of them, are unseen spirits who guide his hand and compose these designs at moments when he is talking or thinking of other things than art. Mr. Fernand Desmoulins, the exhibitor of these most peculiar designs, is an artist and engraver of considerable distinction. Until a recent date he has never occupied himself in the least with Spiritualism, and his circle of acquaintances are men who believe in living a true and good life here below, without seeking to solve the mystery of what lies beyond.

However, last year, one evening in the month of June, he was invited to dine with some friends, and after dinner the party amused themselves in making a table turn. They were very successful. The table not only moved, but finally turned upside down and remained in that position in spite of the efforts of the various members of the circle to restore it to its original position. It was finally broken in one of these efforts.

Mr. Desmoulins did not make one of the seance, but remained a silent spectator of the performance. On returning home, however, he sat down at his work table, which was supplied with pen, paper and ink. He lighted a cigarette and mechanically seized a pen. To his astonishment it began to move about on the papers, tracing odd and half-formed designs. Naturally, his curiosity was piqued, and he repeated the same

experiment several times. At last, one day, the pen wrote distinctly: "Take a pencil."

Mr. Desmoulins obeyed, and the result was several very original drawings traced on a bit of paper. They did not resemble at all the style of the artist himself, but suggested rather the execution of Rodin, Daumier or Carriere. These drawings were signed with the following name: "Teacher." When Mr. Desmoulins prayed the unknown power to be a little more explicit, and to give his right name, he replied: "Call me Spinoza, if you wish." On another occasion he announced: "I am Botticelli." The artist realized that the unknown designer was amusing himself at his expense and did not persist further in trying to fix his identity.

Later the unseen force, calling himself "Teacher," was joined by two other invisible artists. These called themselves "Astarte" and "Old Master." Each of the three had his own peculiar style. The manner of the "Teacher" is less skilled than that of the others, but there is much power shown in his drawings.

The "Old Master's" designs are much more pleasing and delicate. The smile of some of the faces is extremely sweet, but the expression that characterizes them all is one of melancholy. "Astarte" is as violent in manner as the "Teacher," and not as skilled in execution as the "Old Master," but

she shows much originality in her compositions. One of her drawings represents a wheel of fortune, to which are fastened a number of heads, on the faces of which is imprinted an indescribable expression of horror. Another is a twilight scene, all imbued with the mystery of shadows; here two women are kneeling in the attitude of prayer, their foreheads inclined to the ground.

Some of the characteristics of the designs of the three unknown forces are that they represent almost always individuals whose sex cannot easily be determined, and whose attitudes suggest despondency and deep sorrow. Frequently they are depicted with the eyes closed, and those with the eyes open often express indefinable terror or mystery.

Mr. Desmoulins usually devotes several hours to a drawing that he makes himself, but the designs of the spirits occupy on an average 25 minutes in the drawing—never more than three-quarters of an hour—and very often even are finished in five minutes.

While Mr. Desmoulins is drawing by the aid of his three guides he smokes, talks, or reads; often, even, his hand traces these drawings when he is in darkness with the paper upside down.

A Clairvoyant's Forecast.

E. LeRoy Smith, who was killed at Albany, N. Y., during the strike, was reared in Sherburne, a beautiful hamlet in the Chenango valley, to which place his body was removed for interment. The *News*, the local paper of that village, gives this strange story of an early warning:

"As the late E. LeRoy Smith was awaiting, on the emergency table, for the operation performed by the surgeons at Albany, after receiving the fatal bullet fired by one of the National guardsmen, he told his partner, Mr. Herrick, this strange story: 'Thirty-seven years ago,' said Mr. Smith, 'I visited a clairvoyant, and she said I was to die from a gunshot wound. I have got the wound and am going to die; I feel it.' Thirty-seven years ago Mr. Smith resided in Sherburne, and Miranda Robinson was the village clairvoyant, and undoubtedly the person who so truthfully predicted the sad accident.'

At the time stated, Miranda Robinson had great repute among her neighbors, and for many miles round about, not only for her foretellings of future events, but for her wonderful unraveling of secrets. In tracing thieves and recovering lost and stolen property she was esteemed better than any



The Son's Floral Offering to his Departed Mother

detective. As more than a generation had passed away, and Mr. Smith was one of the most pacific of citizens—confining his fighting to the whist table—he naturally was not troubled by the prophecy of the Sherburne seeress, which was, nevertheless, brought vividly to mind by his death wound.

N. S. A. Missionaries' Report

FROM NOV. 1, 1900, to OCT. 1, 1901.

Mrs. Sprague and I have spent the last 11 months in the active missionary work of Spiritualism. This work has been somewhat experimental.

The N. S. A. Board, realizing that our Association was not growing as rapidly as it should, engaged us to go into the missionary field for the year, with the understanding that we were to devote our entire time to the work.

The results of our efforts have demonstrated beyond the shadow of a doubt, as this report will show, that what is needed to advance the cause of Spiritualism in America, is thorough organization and vigorous missionary work.

The people are ready for the truths of Spiritualism, when its beautiful and inspiring philosophy, together with its convincing and satisfying phenomena, are presented to them in a proper manner. Wherever we have been, the people have received us gladly; large audiences have greeted us; we have been granted a respectful hearing by those outside our ranks. The newspapers have given splendid reports of our work in most places that we have visited. Many people have been led to the investigation of the subject, and not a few have accepted the truth of spirit return, even becoming members of our newly-formed societies.

We began this work while serving brother Schmitt's society in Indianapolis, Ind., having previously inspired its members to pay back dues, thus reinstating this society with the N. S. A.

Having heard that the society at Rochester, Ind., had gone down, we wrote brother Major Bitters, asking if he would not like to have us come there and help to resurrect it. He replied, saying: "It is no use trying to build up this society; it is dead. We have given up, and have sold our hall furniture to the United Brethren, who have built a new church here." In closing this discouraging letter, our brother invited us to come and make him and his good wife a visit. We went there and held five meetings in four days, three in one day. I shall never forget that day. We had a veritable "pentecostal feast." The power of the spirit was in our midst. It was a regular old-fashioned Methodist love feast.

Old differences and disagreements were buried. With clasped hands and words of forgiveness, and tears of joy and smiles of gladness, we all pledged ourselves anew to the glorious work of Spiritualism.

The "United Brethren" did not get the furniture. The rent of the hall was paid a year in advance by our good brother, Milo Smith. The society paid its back dues to the N. S. A. and were reinstated, and began holding meetings. They continued regularly throughout the season and have a speaker now engaged for six months of the coming year. Missionary work saved this society.

We spent November in Fort

Wayne, Ind. This once prosperous society, having had reverses, was very weak. We were called there in the hope of resurrecting it. We started a membership list, and organized a society under the old name and charter. There was much enthusiasm, and 46 good Spiritualists stood around the rostrum and took a solemn obligation to stand by each other and the society, to work together in harmony and brotherly love for the advancement of pure Spiritualism.

We left them in the hands of sister Claman, who was subsequently engaged to serve them for the lecture season. This society has been doing successful work ever since.

During the month of November, we held 21 meetings and reorganized two societies. They need a National Mass Meeting in Ft. Wayne very much. It would do great good.

Our next base of operations was Philadelphia, Pa. During the month of December, we added 14 new members to the society. We held one meeting at West Philadelphia. We also organized two new societies—one, 200 miles from Philadelphia, on the Allegheny mountains, with eight charter members, and one at Royersford, Pa., with 58 charter members. Altogether we held 27 meetings in December, and when the month closed we had 11 cents over and above the total expenditures of the month's work.

January 1 we started on our way back to Indiana, where we had several calls to organize societies. On the way we held meetings at Columbiana, Salem, Lorain, Elyria, and Kenton, Ohio, with excellent results. At Elyria we found considerable prejudice against the N. S. A., as well as the Ohio State Organization. We held five meetings there, and all were converted, and in accordance with their unanimous vote, we chartered them with the Ohio State Association.

We next visited Kenton, Ohio, where we held four meetings and organized a society with 21 members, also chartering it with the Ohio State Association.

Our next stopping place was Pennville, Ind. Here we organized a strong society on the ruins of two old ones, uniting the Spiritualists of Pennville and Balbec under one charter. This society owns a church. It is located in the country, one and a half miles from the village of Balbec, and 3½ miles from Pennville. The membership is scattered; they are mostly farmers. Whenever a speaker comes their way, he receives a cordial greeting. The people come from far and near to listen to the true gospel.

Our next field of labor was Portland, Ind., where we held two meetings in the Court House. Our two days' sojourn here resulted in the organization of a society with 19 members.

Hartford City was our next stop. Here we held our meetings in the Adventist Church. The weather was at its worst, consequently our audiences were not large. We held four meetings and organized a society with 36 charter members.

We next visited Dunkirk, Ind., and found another defunct society. It gave up holding meetings some two years ago. We held four meetings, started a new membership list, inspired 20 people with new hope, and they elected officers, beginning the work again. Bro. Barney Leitz had kept up the dues of the old society, thereby holding

the charter, an example that I wish could be followed in every place where societies are weak. Brother Edwin Hoover tendered them the use of his hall gratis, giving them the privilege of using it as often as they chose. This society, like all of the others, must be visited by missionaries or speakers placed on circuits, to keep them going and to make them strong.

We stopped at Marion one night. Met the members of that society in a parlor meeting, talked to them an hour, answered all their objections to the N. S. A., and they voted to take out a charter, which they did. We sent their application next day.

At Anderson, Ind., a great work was done. This society had become very weak; many good workers had given up entirely. About three years ago this society made a contract, turning their lovely temple over to Dr. C. N. Hilligoss for the term of ten years, with permission to run it in the interest of Spiritualism, as he thought best. Brother Hilligoss took this responsibility upon himself, because of his great love for Spiritualism. He engaged us to come to Anderson at our convenience, before he went to Florida. He told us he wanted the factions united and believed we were the ones to bring about the desired result. We were in Anderson one week and held six meetings. There were only 47 people at the first meeting, owing to our coming unexpectedly, without notifying them in time to advertise the meetings. At the fifth meeting the temple was packed and many went away. We were successful in organizing this society with a new membership of 104. Dr. Hilligoss was unanimously elected president.

Sunday evening we held our service publicly, receiving the candidates into full membership. Anderson has now one of the best societies in the State of Indiana. Our work prepared the way for a grand mass meeting in Anderson, which was held soon after.

We next visited Economy, Ind., where we remained one week, organized a society with 29 charter members, held seven public meetings, and attended one funeral. From here we went to Williamsburg, Ind., where we held two meetings, and organized a society with 19 members. Next we were called to Mechanicsburg, to attend the funeral of Dr. W. O. Reed, a pioneer Spiritualist and noble man. We remained after the funeral and held five meetings in a union church and organized a fine society with 35 charter members.

Our next stopping place was Elwood, Ind., where a society was organized with 55 charter members.

We received a call from brother J. A. Ball of Thornton, Ind. He was the only outspoken Spiritualist in that town. We held three meetings in the Opera House and organized a society with ten charter members. Mrs. Sprague's tests and messages did much in the way of interesting the unbelievers.

At Remington, Ind., not a lecture on Spiritualism had ever been delivered. After holding three meetings, we organized a society with twelve charter members, and arranged for a grove meeting to be held the first week in July. We increased the membership of this society to 26, and left them with Spiritualism as the topic of conversation for miles around.

Our meetings were held at

Americus, Ind., in the United Brethren Church, where we organized a society with 19 charter members. Since that time the membership has been increased to 45, all of whom have paid their yearly dues to the N. S. A.

Besides those above reported, we organized societies at South Bend, Plymouth, Argos, Frankfort, Noblesville, Sheridan, Connersville, Burney, Seymour, Goshen, Flint, Trafalgar and Sullivan, in the State of Indiana, and one in Wheeling, West Virginia.

At Wheeling, W. Va., we held 16 meetings and organized a society with 90 charter members.

Of the 11 months' work we have only devoted six months entirely to organizing societies. We filled regular engagements at Ft. Wayne, Ind., and Philadelphia, Pa., during November and December. June was our vacation month. July and August we spent in camp meeting work, with the exception of the last ten days of August. That time we spent at Lafayette, Ind., looking up the interests of the N. S. A. in the "Wm. Case Will." This leaves but six months devoted exclusively to organizing societies. During the 11 months we held 272 meetings, an average of nearly 25 meetings per month, or nearly six meetings each week for the entire time, including our vacation. We organized 80 new societies and reorganized three others, making a total of 83. These 83 societies are composed of a membership of 910 persons, or an average of nearly 28 persons to each society.

There is practically no opposition to organization among Spiritualists. They are ready and glad to have the opportunity to unite together for more practical work, just as soon as the facts of the case are presented to them.

We have sent out 2,500 private and circular letters. We have mailed and distributed many hundreds of leaflets and lectures, furnished for free distribution. These have done great good in calling people's attention to our work, and giving them an insight into the teachings of Spiritualism. These little leaflets are great missionaries, and I hope they may become very plentiful.

Our expenditures for the 11 months amount to \$1,561.99; total receipts, \$1,333.36, making the cost of the 11 months' missionary work to the N. S. A. \$228.63, a trifle less than 85 cents for each public meeting we have held.

If the new societies pay their per capita dues this year, it will put back into the N. S. A. treasury \$227.50, an average of \$6.90 for each society, which will leave the total cost to the N. S. A. of 3c for each society. In these figures we are not counting the other five months' work done in other fields, nor the good that is yet to come out of the work done and seed sown in these places that we have organized. And further, we have not considered the collections to be taken by these societies each year, and the dues for the coming year, all of which will be of assistance in sending missionaries back to these new societies.

We have demonstrated—1st. That it is necessary to organize to do good work. 2d. That the Spiritualists are ready and waiting for the opportunity to organize. 3d. That it costs but little to organize, and 4th. That missionary work at

this rate will pay its own expenses in the end, and is, consequently, a good investment.

In conclusion, we wish to say that we feel greatly indebted to every one who has assisted us in the arduous work of the missionary field. They are so numerous that we cannot name them all. Without their aid we could have done nothing. Their kindness and hospitality has lightened our labors and brightened our lives. May the good angels watch over and bless them, as they have blessed us.

E. W. SPRAGUE AND WIFE,
Missionaries for the N. S. A.

Who are the Selfish?

ARTHUR F. MILTON.

It is often questioned whether selfishness is a human or an animal qualification.

If we take it, for example, that man was born ignorant and innocent, it is difficult to find the principle in human nature which evolved it, considering that every one is striving to overcome it.

Selfishness is not an unconscious, self-acting force in man, but a very conscious one—a characteristic in which he brings all his wits to bear for effects, while everybody else is on the alert against its victimization.

The animal is not consciously selfish—not designedly so. What appears so is an instinctive impulse moved by a physical craving—a need. When this is appeased, the impulse is allayed. Man, however, goes beyond this. He reasons on a future contingency, whether there is an immediate need or not. Thus it must be an effect of reasoning—not instinct—and we can imagine that the foundation for selfishness was laid after man became a self-conscious being—though we are not inclined to believe that he ever was anything else; or, at least, was not a human being until he had reached this stage of life's evolution.

Selfishness, therefore, must be a human evil, inherited from the past and improved upon in the present, for new schemes are constantly being invented to deceive the unwary, the weak, the innocent.

Self-preservation may be the first law of nature in the animal world, but love should dominate the mortal world. Reason and love are not animal qualities. If they were there would be responsibility attached. Without responsibility there can be no sin—no wrong in the effect. The reverse speaks for itself.

Reason obviates the necessity of gaining a livelihood by deception or dishonest means, and love disapproves of it, for it is not in harmony with nature to be unjust—unloving. Nature only gives. Love or sympathy never takes. It is nature's quality in man and must conform to the original or suffer the consequences. To convert love into selfishness is starving the soul—robbing it of its vital force—and may be likened unto filling the brain with alcoholic stimulants instead of knowledge.

The selfish are such, therefore, who do not exercise their reason legitimately—not in harmony with their other natural qualification, love. Reason and love are soul-mates and must operate for one effect, that being as nature operates—positive and absolute, and as a law.

In harmony they create another

force or principle, will power, also a conscious principle, through which man is enabled to earn a livelihood, without resorting to deception or unlawful acquisition of his needs. The poor beast lacks this intelligent guiding power—its being but blind volition, moved by instinct only, and cannot provide for a rainy-day beyond the limits of this instinct.

With such a qualification as a consciously-guiding will-power, man has no apology to offer for dissociating reason from love. With it, all can earn an honest living and thereby keep in harmony with nature. In fact, it is the only way that such can be done, and not to do so, is to invite suffering.

Selfishness is not a part of nature, and consequently cannot be a part of the human soul—its individualized counterpart. As nature only gives, imparts and bestows, the human soul that lives to deceive or rob others of their peace, comforts or earnings, disregards the Golden Rule, imposes that which it would not like to have imposed upon itself, or makes demands which it would be unwilling to give in like measure, is not in harmony with its parent stem, and may be classed among those to whom our question applies.

Silver Wedding.

The members of the Church of the Soul and Band of Harmony have had many joyous and enjoyable gatherings, but none more interesting, pleasant and memorable than Saturday afternoon and evening, Oct. 12.

On this occasion there met at the home of Mr. Wm. Richmond and his wife, Mrs. Cora L. V. Richmond, in Rogers Park, Ill., a large concourse of devoted friends from far and near to celebrate with them their Silver Wedding. In spite of the dismal, inclement weather, the spacious residence was thronged with guests gathered to extend congratulations and cordial good will. A bountiful collation was spread, upon which all might regale themselves at their convenience, and nothing was lacking that might contribute to the joy of the occasion.

Mrs. Richmond, whose name is a household word wherever Spiritualism is known, is pastor of the Church of the Soul of Chicago and has been continuously the pastor of this organization and its predecessors (the First Spiritual Church and the First Spiritual Society of Chicago) for more than 25 years, and the rounding out of a quarter century of happy married life spent in the work of this society was, indeed, a notable event. The assistant pastor, Mrs. S. J. Ashton, in her charming way extended greeting to the happy couple on behalf of the hosts of friends, and Mr. Ervin A. Rice, President of the Church of the Soul, presented in the name of the church and the Band of Harmony two beautiful baskets of flowers containing 130 silver dollars contributed by the members in token of their esteem.

Remarks suitable to the occasion were made by Dr. Lewis Bushnell, the first president of the society, and others, and responses were made by Mr. and Mrs. Richmond that thrilled all present with pleasure.

A large number of valuable and beautiful presents were received and letters from many absent friends were read regretting their

inability to be present. Among these the writer recalls the names of Dr. H. W. Thomas, Dr. Conger, Harrison D. Barrett, T. J. Skidmore, Col. VanHorne, Prof. Lockwood, Col. Densmore, Hudson Tuttle and Moses Hull.

It was a delightful event, and if sincere, earnest good wishes can give long life, Mr. and Mrs. Richmond will surely live another quarter century, and the joy of this occasion will be duplicated at their golden wedding. E. A. R.

The Need of the World.

M. LENA MORROW.

When the shrewd man succeeds in his plans and the rascal is applauded; when the schemer is considered a good fellow and is enjoying the smiles of the world, the more unpretentious and truly worthy are apt to become discouraged and the more ambitious ones are inclined to think that, after all, honesty and integrity does not pay. But in the midst of all the apparent injustice in the world, we find, upon a closer analysis, that the eternal law of justice is being vindicated every day. An honest man may be maligned and abused, but his own integrity is a stronger defense than all the testimony of his friends. The just man may be wrongly accused, but the witness of his own soul will indicate a truer balance than any other measurement; and in time the world will recognize and appreciate this fact.

Since this is true, the converse is likewise true. The hypocrite reveals his own deception, the counterfeit sounds its own hollow-ness, the seducer is his own betrayer, or the villain is his own detective, the criminal is the strongest witness against himself.

Not only is this just, but in the last analysis it is merciful and kind. For it drives the criminal to right his wrong; it compels the seducer to become a true lover; it thwarts the villain in his perfidy. Man's redeemer is the God within his own heart—the truth within his soul. And thus it comes to pass that Carlyle spoke with the philosopher's wisdom when, in answer to the question, "What is the greatest need of the world?" replied, "Justice." True charity and mercy are inherent qualities and attributes of justice. Love and justice are closer kin than brothers. They are one and the same, or rather each involves the other. Love without justice is an impossibility, and justice without love is an absurdity.

The truth will not brook a rival; it is the all in all. Error, evil and wrong are transitory, temporary and incidental. Righteousness, integrity and sincerity are eternal and everlasting. Therefore, according to the working of the immutable law of justice, the knave is transformed into an honest man, the desperado into a peaceful citizen, the seducer into a lover, the sinner into a saint, and we find peace and contentment of soul in the contemplation and realization of Browning's little couplet—

God is in His Heaven,
All is well with the world.

—Universal Republic.

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SAN FRANCISCO, OCTOBER 26, 1901

Dr. Dean Clarke has returned to the East again, and was a delegate to the National Convention last week.

The National Convention is now a thing of the past. What was done was not yet reported to us at the time this JOURNAL was printed. We hope to be able next week to give a summary of the work done, and confidently expect to report a forward movement all along the line.

Prayer was the subject of a symposium in last week's *Progressive Thinker*. It occupied the whole issue and gave variegated opinions from 70 persons. When summed up they left the readers in just as much fog as ever.

Healers who use only mental powers for the cure of disease are having a hard time of it. Quite a number of them have been arrested for fraudulently using the U. S. mails in carrying on an illegitimate business. The latest case of this kind is that of Mrs. Helen Wilmans of Sea Breeze, Florida, who was arrested by the U. S. Postal authorities over a month ago, and her mail ordered to be detained, and after a week's investigation by the Postmaster-General and his assistants, he issued an order prohibiting her from all further use of the mails in that direction. We may not understand all the details of the case, but so far as we can glean from what has been published, we think it is a case of persecution, growing out of the animosity and jealousy of some of her enemies in that locality.

We shall no doubt soon learn more of the particulars and will postpone our judgment on the matter until another issue of the JOURNAL.

Capital Punishment.

Mrs. May S. Pepper, a prominent lecturer and medium of Providence, R. I., on Sunday, Oct. 6, in Philadelphia, Pa., made an eloquent plea for the abolishment of capital punishment.

She argued that the spirits of murderers who had been executed for their crimes, remaining in a lower state without a thought of progressing to a higher one, would influence mortals who were in a similar condition, to commit crimes or take the lives of prominent citizens all over the world. She preferred to imprison them for life without the possibility of a pardon. By taking such life she argued they are sent into a higher state, condition or world, where they are not wanted, and for which they are not ready. She said:

Instead of keeping them in the body and within your control, and educating them to see error in all its enormity and abhor it, you free them from the influence of all earthly laws and give them the power to work endless evil.

Mme. Montague is making something of a sensation in London, Eng. The newspapers there are exceedingly conservative, and very rarely notice anything in spiritualistic lines, but this wonderful psychic is attracting such attention that the daily papers are taking notice of her powers as a medium and psychometrist. The London *Daily Mail* of Sept. 16, 1901, contains the following very complimentary notice. Steinway Hall being one of the most aristocratic of the public buildings of that metropolitan city, gives character and standing to meetings held therein.

The inaugural service of the London Psychic Society was held Sept. 15 in the Steinway Hall.

Mme. Florence Montague, the president, gave an address, in which she paid an eloquent tribute to the late president of the United States, and afterwards answered 50 written questions "under inspiration." One was as to the best way to deal with anarchists. "Not by violence, because two wrongs will never make a right," she said. "Prevent them from obtaining the notoriety they crave. They should pass into oblivion."

The secretary's report of this meeting was given in *Light*, of London, on Sept. 21, as follows:

The inauguration of the London Psychic Society took place before a large and appreciative audience. The choir, under the direction of Mr. C. W. Johnson, rendered some effective music. Mme. Antoinette Sterling kindly volunteered, in memory of President McKinley, to sing "The Lord is my Shepherd," which she rendered grandly. Before delivering the opening address, Mme. Montague referred most touchingly and beautifully to the life and death of the late President of the United States, after which she set forth the aims and objects of the London Psychic Society. Her discourse was upon "Law and its Fulfillment," which she treated in a masterly manner, and many in the audience were deeply and visibly affected.

The Data of Evolution and the Mosaic hypothesis are antipodal. The individual that can instruct the former from the plane of philosophy and geological science, and continues to preach the latter, because it is founded upon the bible, and is popular, is capable of Mental Purgury, and is infidel to one postulate or the other.—Prof. W. M. Lockwood.

Sensational Fake Confession

The New York *Herald* and its satellites (and the syndicate throughout the country), has published what purports to be a confession by Mrs. Leonora E. Piper, stating in flaming head lines that she is "The World's Most Famous Medium," and had withdrawn from the Psychical Research Society, and had made a startling confession denouncing Spiritualism, etc.

The facts are that she had been employed by that society for about a dozen years, at a comfortable salary, to become its "instrument." Though the phenomena of Spiritualism had been given in such a remarkable manner that scientists, professors, lawyers, doctors and ministers were convinced of the return of the spirit after the transition called death.

The society many months ago terminated its agreement with Mrs. Piper, and she was no longer its instrument, having served the purpose for which she had been employed.

Instead of being the "World's Most Famous Medium," the report in the *Herald* states positively that when asked if she was a Spiritualist, she said no and claimed not to understand its philosophy or phenomena; that she was born with strange powers, and would like to know whether she was "possessed or obsessed," and while the phenomena coming through her under test conditions convinced those who witnessed it of its genuineness, as she did not witness it, being in a trance and wholly unconscious, it was not proof to her that the communications were from spirits. This is perfectly natural. As she was in a dead trance, she would know nothing of what was said or done. If she *did* know and could have realized, she might not have been in a trance, and the phenomena might have been just so far liable to suspicion.

When Mrs. Piper states that she is not convinced of spirit return, and is not, therefore, a Spiritualist, and intimates that it might be telepathy or emanations from the sub-conscious mind, she simply gives it as her opinion, which is worth no more or less than any other person's, who, like herself, had not witnessed the demonstrations coming through her personality.

Mrs. Piper's memory is evidently treacherous, if she has read all the reports of the Psychical Research Society, for she disclaims knowledge of any information given through her mediumship which was not in the mind of some per-

son living. The facts are that in its published reports, the Society for Psychical Research has mentioned several cases where information has been given through Mrs. Piper, not in the mind of any living person, yet which by subsequent investigation proved to be correct. The case in which the spirit George Pelham, a friend of Dr. Hodgson, gave information concerning a letter in a private drawer, which had not been opened since his sudden transition, and of which no one living had any knowledge, is a case in point. This completely destroys the telepathy theory.

The "confession" which the *Herald* purchased and then surrounded with a copyright to prevent others from publishing it, is nothing but a "sensational fake." She makes no confession, and does not intimate that the phenomena coming through her personality is anything but real and genuine; she simply states that she is not a Spiritualist and is not convinced of the existence of spirits and of their communicating with mortals, and is not, therefore, what the *Herald's* flaming head-lines try to make her out to be—"The World's Most Famous Medium."

The publication of these two full pages in a large number of papers in the *Herald Syndicate* will enhance the cause of Spiritualism, instead of injuring it. The fact that it represents Mrs. Piper to be an honest, fair-minded and scrupulously truthful person, simply vouches for the genuineness of the phenomena witnessed through her, conducted by some of the principal scientists of the world, setting the seal of genuineness and reality upon the whole affair.

The Reviewer.

Any of the Books noticed in this Department can be obtained at this office. When to be sent by mail, add 10 cents on the dollar, of the price, for postage.

MEDITATIONS AND SELECTIONS from the Principles of René Descartes. Chicago: The Open Court Publishing Co. 247 pages. Price, 35c. For sale at this office.

This is No. 51 of the Religion of Science Library, which reprints in cheap form valuable works of past ages. This number is translated from the original texts by John Veitch, LL. D., late Professor of Logic and Rhetoric in the University of Glasgow.

It contains a preface, copies of original title-pages, a bibliography, and an essay on Descartes' Philosophy, by L. Levy-Bruhl, Maitre de Conférences in the Sorbonne.

In *Unity* for October we find among its contents the following: The Invisible Resource, Vibratory Causes, etc. Price, 10c. *Unity* Tract Society, 1315 McGee St., Kansas City, Mo.

The *Adept* for November is received. Among its contents are articles on The Definition of Monism, The Philosophy of Naturalism, etc. Price, 5c. Edited by

Frederick White, 417 Fifth St.
Minneapolis, Minn.

The *Occult and Biological Journal* for October, among others contains the following articles: Gleanings from the East, Involution and Evolution, Thought Control, New Practical Methods, etc. Applegate, Cal. 15c.

Universal Religion is the new name given to *Immortality*, a quarterly conducted by J. C. F. Grumbine at Syracuse, N. Y. The October issue contains an article by the editor on Self-Mastery; The Key to Divinity, and The Advantage of a Lucid Spiritual Consciousness, by L. E. Hunt, etc. Price, 25c.

The intense character of love in the heart of the poet Tennyson, and his final and long devotion to his invalid wife, are very charmingly told by Clara E. Laughlin in the November number of the *Delineator*.

Those who know themselves to be owing this office for subscription or advertising are respectfully requested to pay the same, and oblige the publisher.

"The Romance of the Red Star," advertised on page 6, is as interesting as a novel—being a comprehensive history of man as a spirit here and hereafter. It contains 572 pages, and is substantially bound in cloth, and is for sale at this office. Price, \$2.50.

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The brotherhood since time begun;
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So does each symbol guard the word:
So does each sign on us conferred
Bring out the deepest hidden lore
Our fathers held in sacred store,
When they the ark of safety bore.
Then onward still, nor wait mischance,
For certain step makes sure advance.
Receive the key. The winds blow chill,
Yet turns for aye the creaking mill,
While hearts are true to hands of skill.
Our Royal Arch! It doth comprise
The virtues all in symbol guise.
The builder, too, his work is shown
In fitting of the great keystone—
All factors unitized in One.
Then meet me still upon the square.
Though one is of the viewless air, [grasp
This crippled hand yours still shall
In brotherhood's masonic clasp,
With naught but love's response to ask.
MARY KELSEY BOOZER.



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Letter from Grand Rapids.

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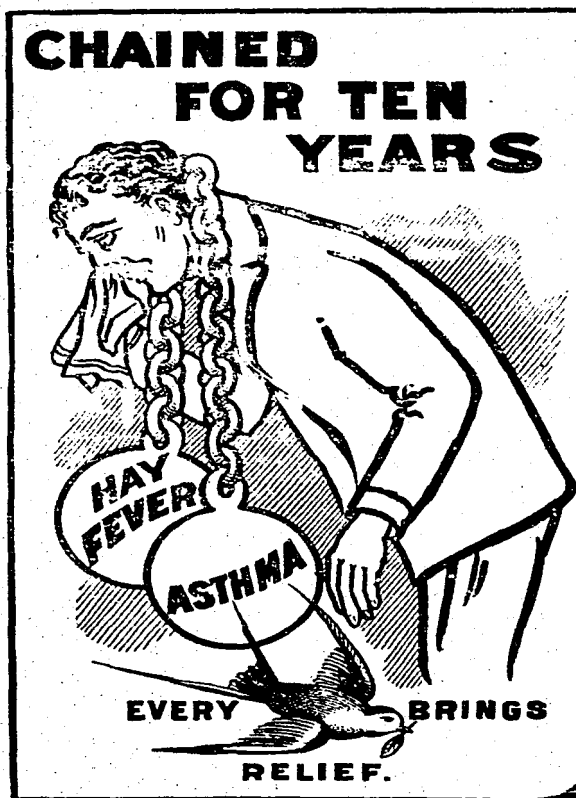
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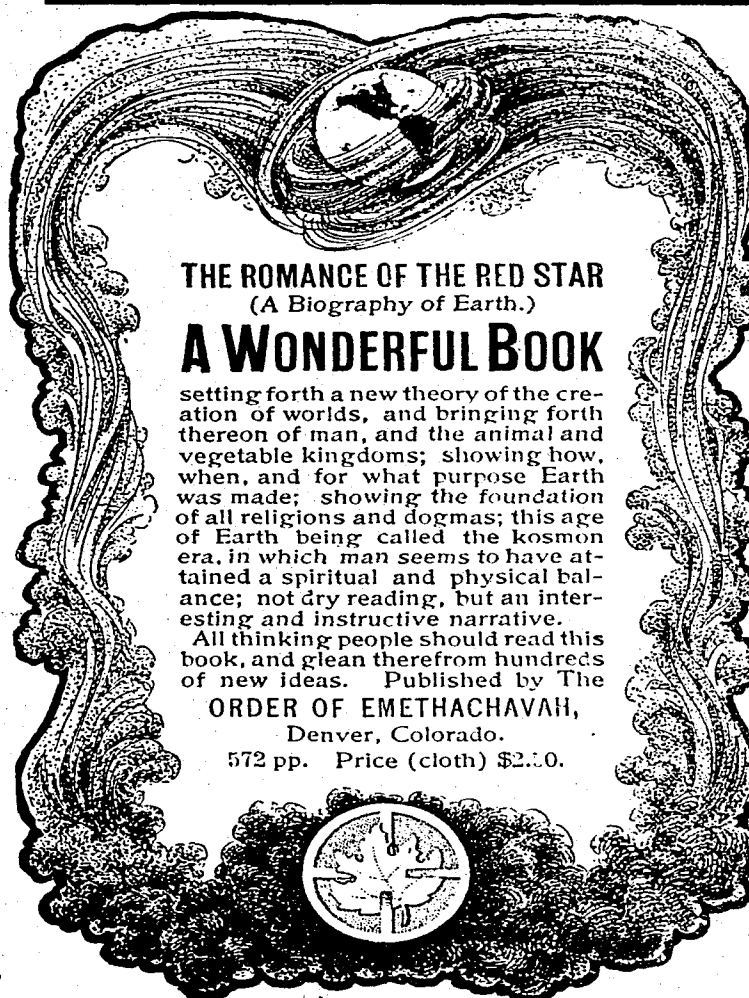
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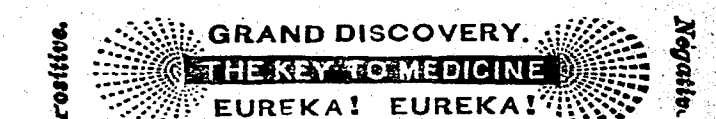
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Local News Summary.

Folsom 2629.—This is the new number of our Telephone. Hereafter please use it when desiring to communicate with the office of the PHILOSOPHICAL JOURNAL or Occult Book Store.

Children's Progressive Lyceum meets every Sunday morning at 909 Market St., San Francisco, at 10:30. Free spiritual library. Visitors welcome. Regular social on second Friday of each month at 805 Larkin. C.H. WADSWORTH.

Mission Lyceum meets every Sunday morning at 10 o'clock in Mission Opera Hall, 2131 Mission St., San Francisco. Friends of the Lyceum movement are always welcome. The regular monthly entertainment is held on the last Saturday evening of each month.

LADIES' AID SOCIETY.—Headquarters at 805 Larkin St., San Francisco. On the last Friday evening in each month dancing will begin at 8:30, interspersed with musical and literary exercises. Admission ten cents. Business and social meetings every Wednesday afternoon, at 2 o'clock. All are invited. Take the Elevator.

Society of Progressive Spiritualists

Meets at 805 Larkin St., San Francisco, at Occidental Hall, Supreme Court building, every Sunday evening at 7:30 p.m. Mrs. R. S. LILLIE, of Boston, is engaged for the present season.

Mrs. Ada Foye was greeted by a large audience last Sunday afternoon at Occidental Hall, San Francisco. The messages from spirit-life were clear and fully recognized; all were pleased. Mrs. Foye left on Monday for Denver, Colorado, to resume her labors there with the Progressive Spiritualists' Society, over which she is pastor. Mrs. Foye has been holding well-attended meetings in Oakland during the past month, and gave an adieu seance in San Francisco before leaving for her work in Denver. The best wishes of a multitude of friends here go with her, confidently expecting another visit in the near future.

Henry Harrison Brown had a fine audience at Odd Fellows' Hall last Sunday evening, and delivered one of his best lectures. These meetings are growing and may soon need a larger hall.

The Fourth Anniversary entertainment of the Mission Lyceum will be held at Mission Opera Hall, 2131 Mission St., on Saturday evening, Oct. 26. Admission 10 cents. Remember the date and give the children and the workers the benefit of your presence.

Housewarming.—The return of Mrs. Anna L. Gillespie to San Francisco after a four months' visit among friends in the East, coupled with the fact that she and Mr. Gillespie had established themselves in a new home, was taken as a signal by their many friends in this city and Oakland to give them a royal housewarming. A committee was agreed upon to make the necessary arrangements, and at an early hour on Thursday evening, Oct. 17, about 70 of their friends met at their beautiful home, 490 14th St.

Mr. W. T. Jones, acting as Master of Ceremonies, introduced Prof. Lienau, who delighted the company with a solo, accompanied by Mrs. Lienau. Mrs. R. S. Lillie followed with an address of greeting and welcome, couched in words of deep meaning and full of gladness, fellowship and love. Mrs. Gillespie responded, expressing her great appreciation of the true friendship and love shown to her and Mr. Gillespie, adding that while the East had many attractions, and her friends there were all very dear to her, yet she felt anxious to return to San Francisco, for this is her home. Mr. Gillespie joined his good wife in the sentiments expressed, and extended to all present the hospitality of their home.

At this point Mrs. Lillie introduced Mr. and Mrs. Fred Manchester, whose recent marriage and arrival added a new member to the household. Mr. Wm. Rider recited "Set'o Back to Griggsville Station." Mme. Jeannette W. Crawford gave two piano selections, which were inspiring and highly appreciated. Mr. Gillespie and Prof. Lienau rendered a vocal duet; Mr. Fred Manchester and Mr. Will Jacobs each sang fine selections; Mrs. O. L. Lienau and Mme. Crawford accompanied the vocalists during the evening.

Our good brother Mathews gave expression to the promptings of his heart, which voiced the sentiments of many, which, for lack of time, were not permitted to speak.

Refreshments in great abundance had been provided, which were served by the committee, after which this happy event closed with the best wishes of all.

W. T. JONES.

Swami Abhayandanda lectured before a very large and intelligent audience at Fraternal Hall, Oakland, under the auspices of the Union Society, Sunday afternoon, Oct. 20, her subject being "The Use of Evil," and answered questions relating to the subject at the close. The speaker was repeatedly applauded, and held the close attention of her audience during the entire lecture.

Mrs. Ladd-Finnican occupied the platform in the evening, and her friends showed their esteem for this popular medium by filling every seat in the hall. Mrs. Finnican was assisted by Mrs. M. Bird, who gave several well-recognized readings.

The Swami will lecture Sunday afternoon, Oct. 27, on the subject, "The Image and the Likeness." Mrs. Finnican will occupy the platform at 7:30.

Oakland Spiritual Society met at Unity Hall, 856 1/2 Isabella St., on Wednesday, Oct. 16. Mrs. Palmbaum called the meeting to order, and before the singing was closed, the spirits were manifesting their presence. Four people in the audience said they had received satisfactory proof of spirit return.

DR. A. L. ASTOR, Sec.

Dr. N. F. Ravin, who is well known in this city as an eloquent orator and occult scientist, is now located at 1214 Laguna St., San Francisco, and will teach classes on Suggestive Therapeutics—the mighty curative force of the New Dispensation. The Doctor may be consulted daily from 9 a. m. to 5 p. m. at his residence.

The Oakland Sychical Society, P holding meetings at Woodmen Hall every Sunday morning with Mrs. R. S. Lillie as speaker, met last Sunday. After singing (Prof. G. F. Perkins presiding at the organ), Mrs. L. E. Drake, by inspiration, read an original poem on Evolution. It was a grand production, following which Mrs. Lillie delivered one of her soul-stirring addresses. Our people always think her last address the best. Prof. Perkins occupies the hall afternoon and evening.

Sec.

Prof. Dawbarn of San Leandro, Cal., will give a lecture at Orrilla Sisterhood Home, at 1726 O'Farrell St., on Friday, Oct. 25, at 2 p.m. This will be followed by a reception given by this Occult Society, known as the Western Links Sisterhood, which holds meetings every Sunday evening at the home for the purpose of delving into occult matters. Admission 10 cents.

One Thousand Dreams and their Interpretations, by Dr. R. Greer. Price, 25c; postage, 4c. For sale at this office.

Mrs. R. S. Lillie, speaker for the Society of Progressive Spiritualists, last Sunday evening at Occidental Hall, San Francisco, announced as her subject, "Spiritualism and its Betrayers," which she handled in a very entertaining manner. She described many who in every age had been found recreant to the trusts confided to their care, and through the love of money or for some other cause, had thrown down their work and become betrayers to the Cause in which they had been engaged; or, like Peter of old, who denied his acquaintance with Jesus, or Judas, who sold his master for 30 pieces of silver.

Mrs. Lillie referred to the two pages in the Sunday morning's Call headed, "Remarkable Confession of Mrs. Leonora E. Piper, the World's Most Famous Medium." She said that it was not a confession in any sense of the word, but that even if it had been it would only show human weakness, the same as it did with some of the Fox family, who, in their extreme poverty, were induced to make statements casting some doubt upon the phenomena which came through them and startled the world. They were not Spiritualists; the name was not even known at that date; they were Methodists and consented for a consideration to make such statements. They were afterwards cheated and received nothing from the hands of their seducers, and were glad to come back to Spiritualists to relieve their dire distress, and furnish them with homes and sustenance.

The lecture was a very fine one and received much applause.

Mrs. Scott-Briggs has returned from the North and will remain for a short time in San Francisco, and then expects to spend the Winter in Los Angeles. She is well known here as an earnest worker in Spiritualism.

Mme. Young gave readings and tests at 619 McAllister St., last Sunday evening. Mrs. Seal gave an inspired lecture and Prof. Young furnished the music.

Mrs. Eberhardt read articles and gave messages last Sunday at 3250 22nd St., San Francisco, to a good audience.

Mrs. C. J. Meyer read letters and flowers at 335 McAllister St., San Francisco, last Sunday evening to the satisfaction of all present.

Mr. George H. Hawes, vice-president of the Society of Progressive Spiritualists, was asphyxiated last Sunday morning at his mother's residence, 552 O'Farrell St., and was cremated on Tuesday afternoon. The funeral services were conducted at the Odd Fellows' Cemetery chapel by Mrs. R. S. Lillie and others, and a quartet furnished some very excellent music.

Mr. Hawes had been working very hard of late and was suffering from nervous prostration and insomnia, and the gas burning in his room by some means went out, and before it was discovered, Mr. Hawes had passed away. He was a finely-educated stenographer about 52 years of age and of more than ordinary intelligence, and was beloved by all who knew him.

Mr. Hawes was a stenographer for W. R. Hewitt, chief of the Department of Electricity. He was unmarried and lived with his mother and sister, who were prostrated with grief by his sudden transition.

A Benefit Seance for the Children's Lyceum at 909 Market St. has been suggested by some of our mediums. It will probably take place on Monday evening, Oct. 8, in the Lyceum Hall.

Have You Ever Read any of Swedenborg's works? If not, will you send me your address, enclosing a stamp or two, and I will mail you one of his books **FREE**. State whether you want it in English or in German. ADOLPH ROEDER, 80 Cleveland St., Orange, N. J. 43t2

Don't Forget that old-fashioned test, meeting on Monday evening, Oct. 8, at 909 Market St., San Francisco, for the benefit of the Children's Progressive Lyceum. Prominent mediums will take part.

Scientific Reading of character, including phrenology, physiognomy, graphology and palmistry, combined, for one dollar. French language also taught. Private lessons, 50c; classes of six, 25c. MISS DR. LA BAERE, 438 Geary St., San Francisco. From 1 to 4 p.m. 33tf

Postage Stamps may be sent to this office only for fractions of a dollar.

The Lyceum Banner,

A monthly journal for Conductors, Leaders, and Members of the Children's Progressive Lyceum. Edited by J. J. Morse, assisted by Florence Morse. 15.6d. per year (40c) post free. Florence House, 26 Osnaburgh Street, Euston-road, London, N. W. England.

CURED BY A MIGHTY POWER.

All Chronic Diseases Cured by a System of Treatment Originated by Dr. J. M. Peebles, the Grand Old Man of Battle Creek.

Dr. Peebles, the grand old man of Battle Creek, in whose brain originated PSYCHIC TREATMENT, has so perfected his method that it has revolutionized the art of healing, and it can almost be said that there are no hopeless or incurable diseases. This system of treatment has brought thousands upon thousands back to health, after they had been pronounced hopelessly ill by the very best local physicians. His cures have been proclaimed PHE-NOMENAL by the many thousands who have had a chance to watch the near neighbor, friend, or relative, pronounced at Death's door by the local doctor, and brought back to perfect manhood and womanhood by this eminent doctor and his associates. These wonderful cures are brought about through a system of treatment originated by Dr. Peebles himself, which is a combination of mild magnetic remedies and a grand science, making the strongest healing combination known.



DR. J. M. PEEBLES.

This method has been so perfected by the doctor and his associates that anyone may use it in the privacy of their own home without detention from business or the knowledge of anyone. Mrs. J. W. Anderson, St. John's, Wash., suffered for years with pain in the ovaries and uterine weakness; she was entirely cured by this treatment. Mrs. C. Harris, of Marionville, Pa., says she cannot express too much gratitude for the results received from Dr. Peebles' treatment for falling of the womb and general exhaustion. Geo. H. Weeks, of Cleveland, Ohio, sends heartfelt thanks for restoration to health after suffering from nervous prostration and insomnia for years; he says he now enjoys excellent health and restful sleep every night. G. D. Young, of Wimer, Ore., says: "I bore about my body the piteous spectacle of disease, and death stared me in the face. I now thank heaven I am a well man, and I owe this great victory over disease to Dr. Peebles and his corps of assistants." Mrs. Belle B. Bond, of Dunkirk, N. Y., who was cured of asthma, dropsy, heart trouble and female weakness in a very few months, writes that she recommends Dr. Peebles' treatment to all her sick friends and relatives—in fact, to all suffering humanity.

No matter what the disease, or how despondent you may feel because you have been told there is no help for you, there is still hope. Hundreds of women suffering from irregularities peculiar to their sex have been cured by Dr. Peebles' methods, after being told there was no help for them unless an operation was resorted to. The same may be said of men who are debilitated from excesses and early indiscretions—in fact, any and all diseases yield to this wonderful system. If you are unfamiliar with this treatment, which is annually curing thousands of those pronounced incurable, do not fail to send at once for full information concerning this grand treatment. It costs nothing whatever and the information gained will be worth much to you. If you are sick and discouraged, do not fail to have the doctors diagnose your case and tell you your exact condition. Just write them a plain, truthful letter about your case; they will confidentially consider the same, send you at once a complete diagnosis of your condition, and also literature on this grand system of treatment, together with Dr. Peebles' essay, "The Psychic Science in the Cure of Disease." All this is sent absolutely free. Write to-day. Address Dr. Peebles' Institute of Health, Dept. 101, Battle Creek, Mich.

Col. Hopkins' Propaganda Fund.

[This is a Fund suggested by Spirit Col. Hopkins to supply the JOURNAL to poor Spiritualists who are unable to pay.]

Before announced.....\$24.00
A Friend......25
C. Wyman......25
Mme. Montague.....1.00
M. Jemsem.....1.00
C. Wyman......50
Mrs. J. Baum Jr......50
H. C. McClure.....1.00
Geo. A. Davis......50
Mrs. J. Baum Jr......50